ESSENTIAL

INDIAN HISTORY MADE EASY

[From Earliest Times to 1707]

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By

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1. EFFECTS OF GEOGARAPHICAL CONDITIONS AND NATURAL FACTORS ON INDIAN HISTORY

Q. 1. How do you account for the Geographical as well as other natural factors that have influenced the History of India ?

Answer:—1. Introduction :

The course of Indian History like that of other countries in the world, is in large measure determined by its Geography. Each of the territorial units into which the hand of nature divides the country has a distinct story of its own. So it is but essential that we should first study the geographical divisions of the country, the influence of certain natural factors, which affect those natural region and how all of them have influenced the course of the History of India. And without all such influences India and the History of India must have been very different from what we might study.

Main Points

1. Introduction.
2. Bharata.
3. Characteristics of Indian History.
4. Geographical and Natural factors :
   (a) Himalayas.
   (b) Indo-Gangetic Plain.
   (c) Northwestern Passes.
   (d) Isolation of Rajputana.
   (e) Central Mountains.
   (f) Southern India.
   (g) The Sea.
   (h) The Climatic Conditions.
   (i) Richness and Fertility of Soil.
   (j) Conclusion.

2. Bharata :

The word India does not occur in Sanskrit. It is a Greek word. In Sanskrit we find "Bharat Varsha". It means the land of 'Bharata'. Once he ruled over the whole of Northern India. It is a big country. "The country that lies north of the ocean and south of the snowy mountains is called Bharat; there dwell the descendents of Bharata." The area of the country is 1,575,0C0 square miles, inhabited by three hundred and eighty million people. In other words, it is equal to that of Europe without Russia. On the north it is cut off from the rest of Asia by the Himalayas while its eastern and western sides are washed by the seas. The northern portion is continental and the southern portion peninsular. The shape of India is triangular. Geographical conditions are said to have divided the country into four natural regions, 1. The Hill Country of the North ; 2. The Great Northern Plain, 3. The Deccan Plateau, and 4. The far South comprising the group of Tamil kingdoms. To these may also be added the Rajputana desert ; the Northwestern passes, and the sea and sea coast along the three sides of the peninsula. These surface and Geographical features in

collaboration with a variety of climatic conditions have greatly influenced the course of Indian History. We can analyse them and study in the following ways.

3. Characteristics of Indian History :

Firstly, each of the four regions has a distinct story of its own. Each has developed in an independent way. The diversity of Indian history is the direct result of its natural physical divisions.

Secondly, the country being very vast, difficulty of communication was very great. Political unity of the country could not, therefore, be possible.

Thirdly, passes in the Northwest of the Great Northern plains brought hords of foreigners in the country. Strong resistance was offered to them. South was not much affected by foreign invasion Dominance of North, in Smith's opinion, is due to physical features.

Fourthly, the most striking feature of Indian civilisation is that it gives predominance to mind over matter is also larger due to physical conditions. The productivity of the Soil of India made the struggle for existence less keen than in other countries. They had enough to keep body and soul together and got enough time to give the study of religious and philosophical problems. The Indian sages propounded deep religious truths. These truths took a firm hold on the people. This made them religious and spiritual.

4. Geographical and Natural factors :

A. Lofty Ranges of the Himalayas:—India is isolated and bounded on the North by the Himalayas, the loftiest mountain system in the world, on the north west by mountain ranges with convenient passes out them and by the sea on all other sides. The Central mountains of Vindhya and Satpura have not allowed the foreigners to go to the South for a long time. Northern India has fertile plains and region. South of the Vindhyas is a Volcanic plateau with a medium rainfall.

Lofty ranges of the Himalayas protected India from innumerable foreign invasions. They exercised a positive influence over the cultural development of our country. The heavy rainfall on these mountains causes numerous rivers to flow through the alluvial plain. They have made it and given fertility to it.

The Indian mind has also been greatly subjected to a powerful influence by the Himalayas. They have always been looked upon as the source of inspiration, solace and rest. Some of the valuable products of Indian Art like the Kailash Temple at Ellora and the Image of Lord Buddha addressing his disciples over their existence due to the influence of the Himalayas on the Indian mind.

B. The Indo-Gangetic Plain :—This plain with its great fertility causing prosperity to the people always attracted hords of people from adjoining regions who came and settled along the river banks. The earlier towns of India, therefore, flourished along the river banks of the Indo-Gangetic plain.

C The North Western Passes :—It was through these passes that repeated invasions into this country were made by the foreigners. Through these very passes successive invanders like the Aryans, Huns. Afghans, and Mughals have marched to conquer the fertile plains of northern India. The battle fields of ancient and mediaeval India are, therefore, situated in the north western region of India, while Bengal, Bihar and the Daccan regions have enjoyed comparative peace.

D. The Isolation of Rajputana Deserth as helped the inhabitants of the region to be of hardy and sturdy habits. This has brought about the growth of a unique culture known as the Rajput Culture.

E. The Central Mountains :—The Vindhyas and Satpuras chec-ked the Southward progress of the Aryan Civilisation for a long time. The Deccan is even now comparatively free from Aryan influence.

F. Southern India :—It has always had a distinct civilisation of her own. It has been out off from the North. Unlike the North, it has an extensive coartlive. From the very early times, traders from the west have been casting longing eyes upon India and have visited her shores. Many European nations, with the rise of meritime power, invaded India by Sea. There were the Portugee reaching Calicut in 1498, who were followed by the Dutch, then French and still then the English. This was the beginning of a new era in the History of India.

G. The Sea :—The sea so long an effective barrier against the foreign invasions, became connecting link between India and Europe. The towns belong to grow along the sea coasts and the largest and the busiest towns of modern India are harbours and ports. The battle field of this period are also situated in the Deccan and Bengal. Yet, it must be remembered that though India has a sea coast of 5000 miles, it is not a great maritime country. It has few harbours and that she is a self contained country. In olden times India being so distant away from every naval power, she originally had nothing to fear from enemies across the seas except from such minor pests as pirates who formerly landed in the creeks of the Malabar coast or at the mouth of the rivers of the coromandal coast. In bye gone days, therefore, India kept no navy. She was all unprepared to oppose the landing of European nations when they first anchored off her shores.

Special features of Indian History and civilisation are due to the peculiar position of the country ; since it tended to foster a home staying, self contained population None of the Indian races developed into either a conquering or a seafaring nation like Greeks, Romans or the English. Its history has been enacted wholly within its own borders. These borders are wide enough. They permitted great variations and changes in point of politics and in culture. Inspite of all the protection from the outside world, it had its contact and some meritime intercourse from its security harbours with the Persian gulf in the west and the Chinese Coast in the East

India never sent out hords to seek new abods, or armies to conquer neighbouring countries. It has been repeatedly the victim of immigrations and inventions of peoples from beyond its borders. These outsiders modified its political history and added elements to its culture. but they could never deprive its peculiarly Indian Character. There was, however, one relaxation in its self-contained character. It was when Buddhism was being spread beyond in Indian borders. And then the people must have been stirred very deeply to the soul by that great religious movement. It is well evident.

H. Climatic Conditions—In respect of climate, every variation of temperature prevails, from the eternal snows of the Himalayas, to the great heat of the tropical south A corresponding difference is observable in the characteristics of the inhabitants. In the north, there are fair races of people. Proceeding towards South the complexion of the natives of the country becomes darker and they are less robust. Mountains and a cold climate produce good fighting races like Gurkhas, Sikhs, Punjabis, the Baluchis, the Pathans the Dogras, the Rajputs and the Marathas who have been the proven soldiers of the Indian army.

I. Richness and Fertility of Soil :—The most important characteristic of Indian civilisation is thus due to physical condition. India has always been a fertile country. The people had never to struggle for life. The people could devote their time and energy to the development of religion, literature and art. Richness and fertility of soil have been the source of giving spiritual and philosophical culture and habits. The predominance of the north in our history is due to more prosperous conditions as also to the infusion of foreign element into the population of the north.

J. Conclusion:—Thus, these have been the special features of the Geographical influence on the course of our history and civilisation.

2 FUNDAMENTAL UNITY OF INDIA

Q. 2. "India offers unity in diversity." Explain the nature of unifying influences underlying the endless diversities of race, language and creed in India.

Answer :

India is a vast country. There is an endless variety than can be observed in the sub continent.

From Geographical Point of View:—Variety of altitude, temperature, rainfall and all the elements of climate may be observed. Climatic conditions are also responsible for the various types of Flora and Fauna. The temperature varies from very cold to very dry. The Himalayan region in cold, Kenkan and Cordinatal coasts are hot and dry. All the

Main Points

I

1. Variety of Races.
2. Religion.

three types of climate may be noticed-Arctic, temperature and tropical. Rainfall too had a wide range. Cherapunji has the highest rainfall; Rajputana having only three inches.

3. Languages and Dialects.

II

1. Basic Unity of Religion.
2. Philosophy of Life.
3. Literary Ideas.
4. Outlook on Life.

Human Point of View :–There are numberless races of mankind which may be seen ranging from savages of low degree to polished philosophers. Smith has called India a human museum. Originally, neolithic and paleolithic alongwith the Dravidians lived in India. Their blood still flows in a large number of people in India. Then came the Aryans to India. At first they kept aloof from the Dravidians. But inter mixture of blood ultimately resulted after some time. Aryans were followed by the Greeks who came with and after the Alexander the Great. After them came the Sakas. They ruled over the North-West India. Then Kushans came, and Huns in the 5th and 6th centuries A.D. From Seventh century muslims began to come to India. They belonged to various races—Arabs, Turks, Persians, Afghans, Mangols. Africans and Abyssinians. Muslims ruled over India till the coming of the Europeans, i e the Dutch, the Portugese, French and the English. All these various types of people got gradually mixed up. Smith says : The modern population of India has become so much mixed up that it cannot be disentangled of distinct racial types.

Variety of Languages and Dialects : –There are in the country as many as fourteen languages spoken by 14 separate peoples. According to latest figures the languages and dialects used in India are 845.

Variety of Religions :—The primitive tribes have their own religious beliefs and followed their own peculiar religions; but generally people have primed their faith in any of the so many religious prevalent in the country. For example – Hinduism, Islam, Buddhism, Christianity, Jainism and Sikhism.

The innumerable diversities, as pointed out above, present serious difficulties in the establishment of a political Union.

Fundamental Unity of India :

But the superficial diversity is less obvious than the underlying unity. The political unity of all India, although never attained always was the idea of the people throughout the centuries. Despite the diversity in physical features, races, religions and languages, India has a deep fundamental unity. It is far more profounded than that produced either by geographical isolation or by political suzerainty. This unity is based upon the culture or civilisation of India. During the two thousand years of Hindu and Buddhistic rule in India, inspite of political disunion and differences of languages and customs, a uniform sanscritic stamp was printed upon the literature and thought of all the provinces of this vast country. There was throughout

India in the Hindu age—as there is among the Hindu population throughout India today—a basic unity of religion, philosophy, literary ideas, conventions, several moral values and standards and the very outlook upon life, besides the outward disunity of blood, colour, language, dress, manners and sect etc.

Sir **Herbert Risley** says : "Beneath the manifold diversity of physical and social types language, custom and religion, which strike the observe in India, there can still be discerned a certain underlying uniformity of life from the Himalayas to Cape Camorin There is, in fact, an Indian Character, a general Indian personality which we cannot resolve into component parts."

3. SOURCES OF INDIAN HISTORY

Q. 3. Describe briefly with examples the sources of our knowledge for the History of ancient India.

Or

Q. 4. Describe the importance and value of the various sources of ancient Indian History.

Ans. **Introduction :**

Al Biruni says—*"The Hindu do not pay much attention to the historical order of things ; they are very careless in relaing the chronological succession of their kings and when they are pressed for information and are at a loss, not knowing what to say, they invariably take to tale-telling."*

Main Points

1. Inscriptions.
2. Coins
3. Archaeological Evidences.
4. Traditions.
5. Historical Works of Contemporary Writers.
6. Foreign Accounts.
7. Conclusion.

The above quotation shows that Hindus were not interested in writing history. Hence, we have to collect our material from a number of sources. These sources are six :—(1) Inscriptions (2) Coins (3) Archaeological Evidence (4) Tradition (5) Historical Writings, and (6) Account of Foreigners.

Inscriptions :

1. **Fleet** says, *"It is almost entirely from a patient examination of inscriptions that our knowledge of the ancient history of India has been derived."* This shows that inscriptions are the most important source of knowing ancient history of India. We find these inscriptions on iron, gold silver, brass, bronze, clay, bricks stones and copper plates. Some inscriptions tell us about great events, public or private. One such inscription is the *Allahabad Piller Insciption of Samudra Gupta.* But most of the inscriptions tell us about religions endowments or private dorations. Generally, all of them give u

very good information about social, religious, political and economic conditions. Then also help us to know the dates. The languages used in inscriptions are many. These are Tamil, Telgu, Malayalam, Pali, Prakrit, Sanskrit etc. *The Allahabad Piller Inscription of Samudra Gupta* is of great literary value.

Some inscriptions have been found outside India. They tell us about the incidents of Indian history. An inscription has been found in Asia Minor. It tells us of the Aryans before they moved to India. Thus, it helps us to know something about the Vedic period. Inscriptions have been found in Iran. They tell us about the political relations between ancient India and Iran.

The inscriptions of Asoka are very famous. They are called '*Edicts*'. They tell us about his *Dharma*. The inscriptions are the most important source of our knowledge. But we face one difficulty. They not tell us anything about the pre-historic condition of India.

Coins :

Coins are another important source of information about ancient Indian history. They give good information about Kings in different parts of India. They help us to know about the royal dynasties. They also help us to know about the extent of the dominions of kings. Sometimes, they tell us about the tastes and religion of kings Coins having dates are of great help in fixing chronology. The history of the Bactrian Indo-Greek, and Indo Parthian Kings has been known from coins.

3. Arcaheological Evidences :

Archaeology is not of much interest to the student of political history. But it is one of the most important sources of information about the cultural history. It helps us to know the artistic and religious sides of Indian civilisation. It illustrates the development of art and religion. Indirectly, it reflects the economic conditions of the time.

Old buildings, monuments and works of art tell a good deal about the social and religious conditions. They help us to solve the chronological puzzles. Sometimes, we get proof of date from them. The excavations on the site of Taxila have thrown much light on the Kushan dynasty. The excavation at Sarnath, Nalanda, Harappa and Mohanjodaro have added to our knowledge of the post.

4. Tradition :

We find traditional accounts in the sacred books of the Hindus and Jains. We get them in the Buddhist *Jatakas* or the birth stories of Buddha. We also get them in the Pali chronicles of Ceylon. These chronicles are the *Dipavamsa* and the *Mahavamsa*. These two books are mainly religious. But they also tell about many historical facts.

The sacred literature of the Aryans tells us about early India. The *Vedas* give good information about the social, political and economic conditions of the Aryans. The *Ramayan* and *Mahabharata* throw light on the Epic Age. The *Puranas* supply much useful knowledge about political history of India. "*Tradition continues to be a rich source of historical information long after 326 B. C.*"

Besides tradition, there are other works also. They are *Gar Sanhita*, Panini's *Astadhyayi*, Patanjali's *Mahabhasya* and works Kalidasa and Bhasa. Sometimes, they refer to important historic events.

5. Historical Writings :

Historical writings are very few. *The Rajatarangini* of Kalhana was written in the twelfth century. It tells us about the dynasty of the Kings of Kashmir. Other important writings are : - Bana's *Harshacharita*, Bilhana's *Vikramankadevacharita*, Sandhyakaranandi's *Ram charita* and Padmagupta's *Navasahasankacharita*. The first tells about the reign of Harasavardhana. The second tells us about a C lukya king of the south-west. The third deals with the Pala Kings Bengal.

6 Accounts of Foreigners :

Some foreigners have given a very good account of India Their accounts are very reliable We find the earliest foreign account in the inscription of Darius. He was a king of Persia. Herodotus was a Greek historian He never came to India. But he has written about the Persian conquest of north-western India Many Greek and Roman writers have written about Alexander's invasion of India. Among these writers are Quintus, Diodorus, Arrian, Plutarch and others. The *Indika* of Megasthenes throws much light on the political and social conditions of the Maurya period. *Periplus of the Erythrean sea* give good account of the commercial relations of India with the western world. Ptolemy's geography is of great historical and geographical interest.

Chinese historians tells us about the Post-maurya period of Indian history. Two Chinese travellers have given a good account of this country. They are Fa-hien and Hiuen-Tsang. The former has written about the Government of the Gangetic provinces of the Chandragupta II. The latter came to India during the reign of Harsavardhana. His account has been rightly called a "treasure-house" of accurate information He helps us a lot in reconstructing the history of India. His book tells us about the political, social and religious instruments of India.

The Muslim traveller, Al-Biruni gives a good account of Hindu manners, science, society and religion.

Conclusion :

Such are the sources of our knowledge for the history of ancient India. They are very important. They help us to reconstruct

the past history, They throw much light on the social, political, religious and economic conditions of the people.

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4. INDUS VALLEY CIVILIZATION

Q. 5. Write a short account of the Indus Valley Civilization.

Or

Q. 6. Describe in short the state of civilization which the relics unearthed at Mohenjodaro indicate.

Or

Q. 7. Give a short account of the Indus Valley Culture and compare it with that of the Rig-Vedic Aryans.

Ans. Introduction :

Some years ago archaeological excavations were carried on at Mohenjodaro and Harappa. The first place is in Sind. The second place is in Punjab. These excavations show that about five thousand years ago highly civilized people lived at these places.

Main Points

1. Introduction:
   The City – Build n gs
   Great Bath.
   Streets.
3. People—Dress and Ornaments.
   Household Articles.
4. Domestic Animals.
5. Fine Arts.
6. Trade and Commerce.
7. Arts and Crafts.
8. Religion.
9. Comparison between Indus Valley Civilization and Vedic Aryans.

There is no written record about the Indus Valley Civilization. Hence, we cannot form a good idea of its culture and civilization. Our idea is only vague and general. The objects unearthed at Mohenjodaro and Harappa enable us to form this idea. We will now see what kind of civilization it was.

The City :

The city is quite big. The houses are different in size. They are made of well-burnt bricks. Some houses are made of very large bricks. The big houses have two or more storeys. They have paved floors and courtyards. They have doors, windows and stair-ways. Every house has wells, drains and bathrooms.

Besides the houses, we find some big buildings. Their design is very good. Some of them have large balls with pillars. We do not know the use of these buildings. Perhaps they were used as palaces, temples or municipal halls.

The best thing in the city is the Great Bath. It has an open quadrangle in the centre. On its sides are galleries and rooms. In the centre of the quadrangle is a large swimming pool. The water is reached by a flight of steps. The water for the pool is got from a well which is in one of the side rooms. The water is sent out by a big

drain. The great Bath is 180 feet long and 108 feet wide. It is in good condition even after five thousand years. This shows how well it has been built.

The streets of the city are wide and straight. They have a good system of drainage. Here and there we find soak-pits.

The ruins of the city prove many things. It was populous and prosperous. Its inhabitants enjoyed the luxuries and comforts of life. They were perfect in the art of building.

The People :

The ruins of the city tell many things about the people who lived in it. These things are as follows :

Food :—The people used many articles of food. These were :-- wheat, barley, palm date, mutton, pork, fish and eggs. Their chief article of food was wheat.

Dress and Ornaments :—Cotton clothes were generally used But wool was also used. Both men and women wore ornaments. Both of them wore necklaces fillets, armlets, finger-rings and bangles. Girdles, nose-studs, ear-rings and anklets were worn by women only. These ornaments were of different shapes and designs. Some of them were very beautiful. These ornaments were made of gold, silver, copper and ivory. Precious and semi precious stones were used in them

Household Articles :—Earthenware vessels were in common use. They were made with the potter's wheel. They were plain or painted. Some of them were glazed. They were quite beautiful. Vessels of copper, silver, bronze and porcelain were also used. Iron was not known.

Some other domestic articles were also used. Among these were spindles spindle whorls porcelain, shell, needles, combs, axes, chisels, knives, sickles, fishhooks, razors etc.

Children used different kinds of toys. Some of them were wheeled carts and chairs.

Domestic Animals :—The people of the city kept many domistic animals. These were the humped bull, buffalo elephant, sheep camel and dog. The people did not know about the horse-

Weapons of War :-Many weapons of war were used. They were generally made of copper and bronze. Some of them were made of stone. The common weapons of war were axes, spears, daggers, maces, slings, bows and arrows. Swords, shields and helmets were not used.

Seals .—About five hundred seals have been found. They are small in size. Some of them have animal figures. They are both real and mythical. All of them have a beautiful writing. Nobody has yet been abie to read it.

Fine Art :—The animal figures on seals show very good art. A few stone images have bren found at Harappa. They show the beauty of Greek statues. This proves that the people knew the sculptor's art.

Trade and Commerce :—The people knew about trade and commerce. They traded with different parts of India and Asia. Things of trade were tin, copper and precious stones.

Arts and Crafts :—We have written above about some arts and crafts of the Indus people. Besides them, there were some more. They knew about agriculture, Wheat, barley and cotton were grown by them. There were many industrial classes. Among them the most important were potter, weaver, carpenter, mason, blacksmith, goldsmith, jeweller, ivory-worker and stone-cutter.

Religion :—The objects found at Mohenjo-Daro tell us about the religion of the people. The Divine Mother was worshipped. Some other goddesses were also worshipped. The people believed that the world was created by a female energy or *Shakti*.

They also believed in a male god. He was like the god Shiva. His figure is seen on a seal. He is sitting in the *Yoga* posture. He is surrounded by animals. He has three faces and two horns.

Thus, we see that the people worshipped Shakti and Shiva. But they also worshipped stones, trees and animals. They believed in the worship of Nagas and Yakshas.

Comparison with the Civilization of Rig-Vedic Aryans :

The Indus Valley Civilization was different from that of the Rig-Vedic Aryans. Hence, the two cannot be connected. The Indus Valley Civilization was urban in character. The Vedic Civilization was rural. In this civilization we do not hear of town-life. But in the Indus Valley Civilization people enjoyed the comforts and Luxuries of town life. The Indus people did not know about the horse. But the Vedic people knew about it very well. The Vedic Aryas did not worship the same image as the Indus people did. The former worshipped the bull. The Vedic Aryans worshipped gods, but the Indus people worshipped the Mother Goddess. Due to these differences the Indus Valley Civilization is considered Pre-Aryan.

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5. ABORIGINES, DRAVIDIANS AND ARYANS

Q. 8. What do you know of the pre-historic inhabitants of India ?

Ans. Introduction :

The earliest inhabitants of India have been divided into two classes :—(1) Palaeolithic Men, and (2) Neolithic Men.

Palaeolithic Men :

We get the word 'Palaeolithic' from two Greek words, which means 'Old Stone'. This name is used for the earliest inhabitants of India. They are so called because they used stones to make their tools and weapons. The stones which they chipped were pieces of hard rock called "quartzite". Hence the Palaeolithic men in India are also called ' Quartizite Men".

> **Main Points**
> 1. Original Tribes-Prebestoric Inhabitants :
>   (a) Palaeolithic Men.
>   (b) Neolithic Men.
> 2. Coming of Dravidians, their Early History not known.
> 3. Dravidian Civilization – its State much advanced.
> 4. Dravidian and Aryan Civilization different from each other.
> 5. Dravidian Civilization and Indus Valley Civilization are different from each other.
> 6. Coming of Aryans, their Native Land; and theirSettlement in India

The Palaeolithic men were in the lowest stage of civilization. They had no fixed homes. It is thought that some of them lived in huts. They lived in fear of wild animals like lions, tigers and elephants. They knew nothing about agriculture. They lived on the flesh of wild animals and wild fruits and vegetables. They had no idea of metals and pottery. They could not make fire. In fact, they were savages. They were only a little better than animals.

The Palaeolithic men belonged to the Negritorace We still find men of this race in the Andaman Islands. They are short in size. They have flat noses, woolly hair and dark skin.

Neolithic Men :

We get the word 'Neolithic' from two Greek words, which mean 'New Stone'. This name is used for the Neolithic men who came after the Palaeolithic men. The civilization of the Neolithic men was higher than that of the Palaeolithic men. We do not know how much time was taken in this progress. It may have been hundreds or thousands of years

The Neolithic men used stones to make their tools and weapons. But their implements were of a newer and more improved type. They were not made of quartzite but of other kinds of stones. They were ground, grooved and polished. They were of different shapes. The Neolithic men did not use any metal except gold.

The Neolithic men were more civilized than the Palaeolithic men. They knew the art of agriculture. They grew fruits and corn. They kept domestic animals like the ox and goat. They produced fire by robbing two pieces of wood or bamboos They made pottery. At first they made it by hand and then with the potter's wheel They did not live in huts but in caves. They painted scenes of hunting and dancing on the walls of their caves. They also painted their pottery

They made boats. In them they went out to the sea. They knew to spin cotton and wool. They could weave cloth. They buried their dead. Some of these tombs have been found in different parts of India. Sometimes they put a dead body in a big urn. Many such urns have been found.

Conclusion :

The Palaeolithic and Neolithic men were the earliest inhabitants of this country. Their age is called pre-historic. We know little about this period. Whatever we know is from the cave drawings and stone implements, We do not know what were the relations between the Palaeolithic and Neolithic men. Some historians say that there was no relationship between them They say that Neolithic men came after a gap of many hundreds or thousands of years.

Q. 9. What do you know of the early Dravidians and their culture ?

Ans. Introduction :

We get the word 'Dravidians' from 'Dravida'. It is the old name of Tamil country. It is used for the people of Southern India. They use the Tamil, Telegu, Kanarse and such other languages.

The Coming of Dravidians :

The Dravidians came to India at some period beyond the dawn of history. According to Professor Rapson they came through the north-western passes. Actually, we do not know who they were and from where they came. But it is thought that they originally belonged to Baluchistan, from there they came to India. There is a reason for thinking so. The Brahni tribe living in some parts of Baluchistan speaks a language which is similar to that of the Dravidians. This proves that they once lived in Baluchistan. From there they made their way into northern India. They were driven southward by the Aryans.

Some historians say that the Dravidians had settled in Southern India before the coming of the Aryans. Some of them went to Baluchistan. We find their remainants in the Brahnis.

Their Appearance and Dialect :

The Dravidians are quite different from the Aryans. They have dark complexion and eyes, broad noses and thick hair. At present they speak four main languages—Tamil, Telegu, Malayalam and Kanarese. These are quite dsfferent from any Aryan dialect.

The Dravidian Civilization :

The Dravidian civilization was in a flourishing state long before the coming of the Aryans. The Dravidians were cut off from the rest of the country by natural barriers. So they developed their own civilization. It was quite different from that of the Aryans. The

social system of the Dravidians was unlike that of the Aryans. They had matriarchal system while the Aryans had patriarchal system.

The Dravidians followed different laws of marriage and inheritance. These were not like those of Aryans They had no cast-system which was so popular among the Aryans. They worshipped the earth, demons and snakes. They considered the earth to be Mother Goddess. Their alphabet is Semetic in origin. It is quite different from the dialects of the North.

The Aryan culture and civilization influenced the Dravidians. This brought about a change in the social and religious systems of the south. But all the customs of the Dravidians have not been changed. Some of their characteristic customs and old ideas can be seen even today.

The Advanced State of Dravidian Civilization :

The Dravidian civilization was in an advanced state. In the Vedic literature they are called dark-skinned Dasyus. They are spoken of with contempt. But actually it was not so They were very enterprising people. They were skilful in trade, commerce and colonisation In the Tamil literature we read about many rich cities. Many articles of comfort and luxury were in common use. The land of the Dravidians was rich in gold and pearls. It made fine cotton goods. All these things attracted foreign traders. As such the Dravidians carried on a good trade with other countries of the world. They lived in houses of brick or stone. They used ornaments of gold and silver. They built forts. They navigated rivers and seas.

Conclusion :

In short, the civilization of the Dravidians was in a very advanced state at a very early date. Some historians say that the Dravidians created the Indus Valley Civilization. But other historians do not accept this view. They say that the two civilizations were quite different from each other.

Q. 10. **Give a brief account of the coming of the Aryans to India.**

Or

Q. 11. **What do you know about the original home of the Aryans and their early settlements in India ?**

Ans. **Introduction :**

From a very early time people of different races came to India. They came through the passes of the Himalayas. Many of them settled in the plains of Northern India. Of these the most important were the Aryans. They gave a new culture and civilisation to this country.

Original Home of the Aryans :

Some writers believe that the original home of the Aryans was

India. They say that the Aryans lived in *Sapta Sindhu*. It included the valleys of Gandhara and Kashmir. But this view is not supported by other writers. Many places from where the Aryans came have been suggested. Among these places are Central Asia, Southern Russia, the Arctic Region, Austria, Hungary and Czecoslovakia. Now it is generally believed that the Aryans came from Austria-Hungary.

Date of their Arrival in India :

It is very difficult to say when the Aryans came to India. Perhaps they left their homeland because their population increased. They went to other countries in search of shelter and food. All of them did not leave their homeland at one time. Their tribes one after the other went in different directions. Those who reached Iran began to be called Indo Iranians. Some of these-Indo-Iranians moved towards India. They crossed the passes and reached the Northern plain. The people who thus came to India began to be called Indo-Aryans. They were given this name to distinguish them from the Indo-Iranians.

We, however, do not know the definite time when the Aryans reached India. In order to find out the time of their coming we must find out the age of the Rig Veda. But the opinions of the best scholars with regard to the age of the Rig Veda differ to the extent of thousands of years. Some lay down the year 1000 B. C. for it Others say that it was written 3000 and 2500 B. C. Perhaps we will not be very wrong if we say that the Aryans came to India about 2000 B. C.

Early Aryan Settlements :

The Aryans first settled in Afghanistan and the Punjab. It is proved by the mention in the Rig Veda of the rivers Kabul, Swat, Kurram. Gumal, Indus, Jhelum, Chenab, Ravi, Beas and Sutlej. The region where they began to live was called *Sapta Sindhu* It means the land of the seven rivers. Then they moved to the south east. They went along the banks of the Ganga and the Yamuna. We find the names of these two rivers in the Rig Veda. There is no mention of the arbada. Among the mountains we find the name of the Himalayas. There is no mention of the Vindhyas. These things make us conclude that the Aryans occupied only the Northern India. They called it *Aryavarta*. It means the land of the Aryans.

Conclusion :

The Aryan settlement in India was a long and slow process. First they settled in the north-west. As their numbers grew, they began to move to the east. They reached the country between the Ganga and the Yamuna. As they advanced, they met strong opposition from the dark-skinned inhabiants of India. The Aryans called them *Dasas* or *Dasyus* (i e. non-Aryans) The Aryans came from the colder climates of the north. They were, therefore, stronger than the non-Aryans, whom they defeated. Thus, by and by they spread

over the whole of northern India. But they did not move to the south. In due course of time they made a spiritual conquest of the south. It was done by carrying their ideas and their civilization to that part of India. It was the great sage Agastya who introduced the ideas and civilization of the Aryans in the south.

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6. VEDIC AND EPIC AGES

Q. 12. Give a brief account of the civilization and culture of the Vedic times.

Or

Q. 13. Give a brief acconnt of the Social and Political Organization of the Vedic Aryans.

Or

Q. 14. Give a brief account of the civilization of the Rig Vedic Indo-Aryans.

Ans. Introduction :

All the Vedic literature was composed during the period 2500-500 B. C. This period is known as the Vedic Age. During this period the Aryans had developedtheir own civilization. They ruled over the *Dasas* or *Dasyus* who were the early inhabitants of country. There was a wide gulf between the two. The non-Aryans were the enemies of the Aryans. So they were given no importance. Many of them found shelter in mountains and forests. Many were enslaved. Thus, the Vedic civilization is concerned mainly with the Aryans.

Main Points

Vedic Age :—
- (a) Social and Economic Condition.
- (b) Position of Women.
- (c) Political Condition.
- (d) Religion.
- (e) Conclusion.

Social and Economic Condition :

The Rig Veda gives us a clear picture of the social and economic life of the Aryans. It is as follows :

Family was the Unit of Society :—In the Vedic Age family was the unit of society. The family was patriarchal. The father was the head of the family. Many families formed a tribe. We read about many such tribes in the Rig Veda. Among them the chief were the Bharatas and the Matsyas. The tribes lived in villages. There they built forts for themselves. There were no towns in the Vedic Age.

Occupation of the People :—The main occupations of the people were agriculture and cattle-rearing. Among these, cattle-rearing was

more important. Cows were thought to be the wealth of a man. The more cows a man had, the more he was thought to be rich.

People also practised many other occupations. These were tanning, weaving and metallurgy. The metals used were gold and copper. Ornaments were made of gold. The people knew about trade. They traded with other parts of the country. It is believed that they also went to the sea to trade. For this purpose the system of barter was used. Coins were not unknown.

Social Customs :—In the Vedas, we see the beginning of the caste system. But it was not rigid. The Aryans looked down upon the *Dasyus*. In those days occupations were hereditary. They were handed down from father to son. For example, the religious ceremonies were performed by the Brahmins. They enjoyed the highest respect.

Position of Women:—Women had a high place in the house. The wife was the mistress of the house. She enjoyed much more liberty than in later times. She took part in religious ceremonies. Very good education was given to women. Some of them wrote the hymns for the Vedas. One man could usually marry only one woman. The Vedas lay great stress on thes anctity of marriage and family life. Widows were allowed to marry.

Food and Drink :—Wheat and barley were the main food of the Aryans. Their diet considered mainly of milk, *ghee* and cakes. Flesh of animals killed in chase was eaten. Cows were sacrified on special ceremonies for food. But people had begun to respect the cow. Milk was an important item of food.

The Aryans used two kinds of drinks - *Sura* and *Soma*. *Sura* was made from barley. *Soma* was the juice of a plant. It was drunk at religious ceremonies. It was an intoxicating drink It was supposed to make men immortal. It was offered to the gods.

Amusements :—Their favourite amusements were chariot-racing, wrestling, dancing and music. They gambled with dice. They kept dogs for hunting

Political Condition :

The King:—The tribe consisted of a number of families or clans. They were organized on patriarchal lines. They lived in villages. At their head was the King. He was the father of the tribe. Each tribe had a King. The smallest political unit was the *grama*. It consisted of many families. A number of *gramas* formed a clan Many clans formed a tribe or *java*. Each tribe was ruled by a King

Kingship and Government :—Kingship was usually hereditary. But in some cases the king was elected. He had to be approved of by the people.

The king was called *Rajan*. He was not au absolute ruler. He had to call assemblies of the wholv tribe to approve of his action. He

had to consult his council of elders. There were two tribal councils—*Samiti* and *Sabha*.

In the work of the government the king was helped by many officials. They were *Senani* (Commander-in-Chief), *Gramani* (Leader of the village) and the *Purohita* (Priest). The position of the *Purohita* was very important. The king was guided by his advice.

Offences and Punishment :—The king was the chief judge. The commonest offences were robbery, assault and murder. The thief was put in the stocks. There was no capital punishment. The murderer had to pray a fine. It considered of a number of cows. Punishments were relative. It was considered a great crime to kill a Brahman than a Sudra.

Warfare :—The Aryans called themselves *the five peoples*. These were the Purus, the Bharatas, the Anus, the Druhyus, and the Yadus. They were very warlike. The tribes were always forming alliances. They did so to fight one another or against the *Dasyus*. This, we hear of Sudras, king of the Tritsus winning a great victory over the confederacy of ten kings. The member of the tribe were marshalled, clan by clan, for battle under their kings.

Weapons of War :—The common people fought on foot. They used bows and arrows, swords, spears and battle axes. The nobles wore armour. They rode in chariots. In each chariot there was a warrior and a driver. The armies marched to battle to the sound of drums.

Religion :

The religion of the Aryans was the worship of the powers of nature, the heavenly bodies, the firmament and the earth. There were thirty three greater deities They were gods of the sky ; solar gods and dieties of the dawn ; storm gods and gods of the upper air ; terrestrial dieties and secred rivers.

The gods were thought to be just like such. They drove across the sky in their cars. One of the foremost was *Indra*. He was the god of thunder or the storm-god. He was important because he was the bringer of the rains. *Agni* was the god of fire. In heaven, he is the sun ann the lightening. On the earth he is the sacrificial fire.

The gods enjoy the same food as men—milk, *ghee*, cakes and soma. These reach them by way of sacrifices offered to them. The sacrifices can be performed by the Brahmins only. These sacrifices are the links between gods and men. In return for them the gods shows their blessings upon men.

Life after Death :

When a man died his body was cremaejd on a funeral pyre by his relatives. The ashes were scattered in a river. The wife was not burned with her husband. It was thought that the soul went to the Fathers. There, it was received by Yama. He judged the soul

according to man's life on earth. Thus, the man was punished or rewarded in the next world. The Aryans did not believe in re-birth.

Conclusion :

Such was the civilization of the Vedic Age. From the religious and spiritual point of view it was a high civilization. It was not to in social, economic and political aspects. Many elements of this civilization are found even now in the Hindu society.

Q. 15. Describe the social, religious and political organisation of the Rig Vedic Aryans. What changes did it undergo during the later Vedic Period ?

Ans. The Indo-Aryans of the Vedas were drived into tribes, each tribe being under a chief. There were several such tribes. Among them the chief were the Bharatas and the Matsyas. Theh lived in villages by building forts for themselves. There were no towns in the Vedic age. There were many families which formed a tribe. Family was on patriarchal basis as father was the head of the family. There was no cast system in the modern sense, though society was divided into four different classes– 1. Brahmans 2. Kshatriyas 3. Vaishyas 4. Labourers. This caste system was not rigid. In those days occupation were hereditary. They were handed down from father to son. For example—Brahmans performed the religious ceremonies and enjoyed the highest respect.

Main Points

1. Family the Basis of Society. and Centre of Social Condition and Customs.
2. Occupations of the People.
3. Condition of Women.
4. Political Condition.
5. Religion.
6. Vedic Period. Change in Latter.

Economic Life :—The main occupation of the people were agriculture and cattle-rearing, the latter being more important. They became more agriculture as they settled down. The people knew about trade. They traded in many things since they practiced many occupations. These were tanning, weaving and metallurgy. Metals used were Gold and Copper. It is belived that they also went to the sea to trade. For this Barter system was in vague. Coins were not unknown Vedas represent the culture of a race of warriors, poets, and philosophers who lived mostly on agriculture.

Condition of Women :—Women had a very high position under the control of their husbands. They enjoyed much liberty and moved about freely. They were often highly cultured, took part in the sacrifices. Some of them are known to have composed Vedic hymns also. Vedas lay great stress on the sancity of marriage and family life widows were allowed to marry. They controlled not only the servants

Political Condition :—The smallest political unit was the Grama. It consisted of many families ; a number of Gramas formed a clans. Many clans formed a tribe. The tribe was governed by a king, whose powers were checked by the tribal councils. The king was usually hereditary, but he might be deposed or elected by the council. He had to be approved of by the people. He was not an absolute monarch. The assemblies of the whole tribe had to be called in order to get his actions approved. He had to consult his council of elders. King was helped by three officials—Senani;Gramani and Purohita i.e. the Commander-in chief, the leader of the village, and the priest respectively. The king was not only their leader in the war, but also acted their chief priest.

Religion :—The religion of the Indo-Aryans as described in the Rig Veda seems to have been a simple nature—worship in which natural phenomena such as the Sun, the Dawn, fire and wind are presonified. The hymns of the Rig Vede are the prayers to a large number of gods whom the Indo-Aryans discovered in all objects that aroused their admiration and awe. Their form of worship consisted in offering prayers for benefits and blessings already bestowed or to be bestowed and sometimes for protection from the enemies. The gods enjoy the same food as men. It can reach them by way of sacrifices, offered to them. Brahmans alone could perform such sacrifices which were links between god and men. God showed in return their blessings upon men.

The Later Vedic Period :—In later Vedas we come across very elaborate religious ceremonies and many forms of sacrifices. Most of these sacrifices consisted of a complicated series of rites to be performed by meant of sacred fire made for the purpose. From the religious and spiritual point of view it was a high civilisation. But it was not so in social, economic and political aspects.

The Rig Veda seems to be the oldest of the four books and some of its parts are thought to be written even before the arrival of the Aryans into India. The later Vedas are mostly derived from the Rig Veda.

During the later Vedic period the Aryans had developed a vast number of small kingdoms which were along the banks of the Ganga and the Yamuna and their tributaries These had developed into hereditary monarchies with definite territories There were a large number of them, of which Panchala, Kosala, Videha, Magadha and Kashi were the chief.

Social Condition :—A natural consequence of the growth of the large kingdoms was the development of small villages into towns, where the learned and the wise gathered together and adorned the brilliant courts of the princes. The towns had urban amenities and were well watered and had lighted streets. Taxes were paid in Silver and Copper money. They were also in kind. Many costly rites and ceremonies were introduced at this time. This led

to the supremacy of the priests who developed various systems of philosophy, arts and sciences, social and legal codes.

The system of education helped the Brahmans to rise to the highest position in the social organisations, while their purity of life, learning and spirit of self-sacrifice gained for them special rights as the ministers of kings.

Political Condition :–The power of the king was growing, though big empires of the latter days had not yet arisen. The king acted on the advice of ministers and councillors. An unworthy king was deposed or a wicked one put to death. He led his army in battle. If he was killed, the army was disorganised and fled.

Below the king, the nobles and the warriors; were the farmers, the menials and the slaves The king was the head of the state. Ordinarily, he was anxious for the welfare of his subjects and was guided by his ministers and nobles in all important affairs. The education of the princes was generally left into the hands of capable Brahmans who were his ministers.

Religious Condition :–A number of changes were taking place in religion. Many older Vedic gods were being gradually forgotton. New gods were taking their place. Indra, the warrior god was still held in high esteem The chief gods were now Brahma, Shiva and Vishnu. Brahma is the creater, Shiva or Mahadeva is fierce and terrible. Vishnu on the other hand is kind and generous. From time to time he has come to earth in different Avatars or incarnations for removing the troubles of the people. His two chief incarnations are Ram and Krishna During this period people had begun to believe in Ahimsa. The animal sacrifice of the Vedic age was given up. Theory of Karma and re-birth had become popular.

Economic Condition : The people still lived mostly in villages, though city life was not unknown. Agriculture continued to be one of the principal occupations of the people. Considerable improvement was effected in agricultural implements and new kinds of grain and fruit trees were grown on the soil. Trade and industry flourished. A class of hereditary merchants came into being. The variety of industrial occupations was remarkable Specialisation had gone far as chariot-maker, carpenter, tanner, hide dresser or furrier were all distinguished. Women took part in industrial life as makers of embroidered garments, workers in therris, dyers etc.

Conclusion :–This later Vedic age civilisation was quite different from the Vedic civilisation. Many changes had taken place in the social condition of the people. Their lives had become happier and more comfortable, although the political organisation had remained nearly the same. The Vedes do not mention image–worship which seems to have been introduced during the later part of the Buddhist period. Many of the gods and goddesses of the later Vedas and numerous other forms of worship must have been

introduced into the Rig Vedic religion by the Indo-Aryans who had come into contact with the Dravidians and their culture.

Q. 16. Write what you know of the civilization and culture of the Epic Age.

Or

Q. 17. Give a brief account of the social and political condition as depicted in the Epics.

Ans. Introduction :

The early Aryans settled in the north western part of India. They continued to increase and multiply. They pushed farther and farther eastward in search of fresh pastures. Perhaps the coming of fresh tribes from the north-west accelerated these movements. At the time when the Vedas were written, they had not got much farther than the Ambala district. When we next hear of them, they occupied the fertile country known as the *Madhyadesh*. This was the Middle Land between the Ganga and Yamuna. The Punjab was now forgotten. The Ganga took the place of the Indus as the sacred river. From here the Aryan tribes under their leaders populated the whole of the Ganga valley. Our knowledge of this period is mainly derived from two great Epic poems. The first is the *Mahabharata*, which tells the story of the House of Bharata. The second is the Ramayana or the history of Rama.

Main Points

Epic age—
- (a) Introduction.
- (b) Social Condition.
- (c) Political Condition.
- (d) Conclusion.

Social Condition :—

The social condition as depicted in the two Epics are very much the same. But in the Mahabharata we read about some early practices. Two such practices were cow-killing and human sacrifice. We also read that a women could have more than one husband. We find its glaring example in Draupadi, who had five husbands. But for these differences both the Epics tell about the same social conditions. We are describing them below.

A number of changes in religion were taking place at the time the Epics were written. Many older Vedic gods were being gradually forgotton. New gods were taking their places But Indra, the warrior god, was still held in high esteeem. The chief gods were now the Trinity (Trimurti) – Brahma, Shiva and Vishnu Brahma is the creator. Shiva or Mahadeva is fierce and terrible. His wife is Parvati (Kali or Durga) His son is Ganesh, the elephant headed god Vishnu, on the other hand, is kind and generous. From time to time he has come to earth in different *Avatars* or incarnations for removing the trouble of the people. His two chief incarnations were Rama and Krishna.

During the Epic Age people had begun to believe in *Ahimsa* or non-injury to living things The animal sacrifice of the Vedic age was given up. The theory of Karma and re-birth had become popular.

The Epics tell us much of the social life of that age. The King lived in state in his palace. He was surrounded by his noble and dancing girls. His favourite occupations were hunting, drinking, gambling and making war.

The nobles lived in the same style. Hospitality for a guest was looked upon as an important duty. It was regarded as a point of honour never to outlook either a kindness or an insult, or to refuse a chalenge to a fight or to a gambling match.

The Epics are full of chivalrous sentiments. It was contrary to the rule of war to kill a warrior overcome by another, or one who had turned his back or was running away, or had asked for quarter or was unarmed : or a single charioteer who had been left alone ; orr women children or old men.

The four castes were becoming more rigid. Women held a high place in society The Kshatriya princess selected her own husband at a *Swayamvara* The *Mahabharata* calls the wifes, "half the man, his sruest friend, a perpetual spring of virtues pleasure and wealth, a companion in solitude a father in advice, and a rest in passing through life's wildernes . When Rama is banished to the jungle, Sita claims the right to accompany him.

Political Condition :

In the Epic Age, the Aryans had developed a vast number of small kingdoms They were along the banks of the Ganga and Yamuna and their tributaries These kingdoms were ruled by hereditary monarchies. In both the Epics we read about a large number of kingdoms. These were Panchala, Kosala, Videh, Kasi, Magadha etc.

Besides these kingdoms, there were a number of tribal confederation. These were oligarichal and republican in the form of government.

Sometimes, a king started on the conquest of all the quarters. This was called *Digvijaya*. Yudhishthira and Duryodhana had gone on such conquests. A king who succeeded in his conquest was *Samrat* Thus, he was different from *Rajan*. The *Samrat* declared his new status by performing the *Rajasuya* and *Asvamedha* sacrifices.

The power of the king was growing. But the big empires of latter days had not yet arisen. The king acted on the advice of his ministers and councillors. A wicked king who failed in his duties, was deposed or even put to death. He led his army in battle. If he was killed, the army became disorganised and fled.

Below the king, the nobles and the warriors, were the farmers, the minials and the slaves. Town life was becoming known. We

hear in the Epics of cities laid out in squares. They had well-watered and lighted streets. They were surrounded by big battlements and moats. Taxes were paid in silver and copper money. They were also paid in kind.

Conclusion :

Thus, we see that the Epic Civilization was quite different from the Vedic Civilization. Many changes had taken place in the social conditions of the people. Their lives had become happier and more comfortable. The political organization remained nearly the same.

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7. JAINISM AND BUDDHISM

Q. 18. Account for the rise of Jainism and Buddhism and compare Jain and Buddhist teachings.

Or

Q. 19. Explain the teachings of Gautam Buddha. Was his mission a revolt against the Brahmanical religion and social order ?

Ans. Introduction :

During and after the Epic Age religion became a complicated ritual. It was performed by the priests in a dead language, only known to a few. This led to a few. This led to a revolt against the growing power of the Brahman priests. The leaders of this revolt were Kshatriyas. The revolt against the supremacy of the Brahmans was brought to a head by two great Kshatriaya teachers in the 6th century B. C. Both were men of princely family, living in Magadha or Southern Bihar. They were Mahavira and Gautam.

Main Points

1. Revolt against Brahmanism.
2. Coming of Kshatriya Sanyasis-Mahavira and Gautam.
3. Authority of Vedas denied.
4. New Sects or New Social Orders, rather than New Religions founded.
5. Jainism and Buddhism Compared.

Lord Mahavira :

Mahavira, the founder of the Jain sect, was the son of a nobleman of the Lichchavi clan. He was born at Vaisali near Patna about 540 B. C. Having lost his parents, he joined a band of ascetics. He practised severe penances, but without obtaining the satisfaction he wanted. Then he received enlightenment. He proceeded to found an order or his own, containing both monks and nuns. He died about 468 B. C. At the time of his death, he had 14,000 disciples. He was called

the Jina, or Conqueror. His followers received the name of Jains, or followers of the Jina.

Gautama Buddha :

Gautama, afterwards called the Buddha or enlightened one, was the son of a noblemen of the Sakya clan. His father was the Raja of Kapilavastu, on the Nepalese borderland. The young prince, saddened sights of death, disease and suffering. He was disgusted at the idle and useless palace life He determined to forsake all and go off alone in search or Truth. This was the *Great Renunciation*. Fer a long time, he practised various penances. But this brought him no nearer his goal. At last, while sitting under a pipal tree, he obtained the knowledge (*bodhi*) which he sought He went to preach his first sermon in the Deer Park at Sarnath, near Banaras. Here he was joined by five disciples. The *Sangha* or Order was founded. Gautama and his followers went from village to village, preaching to the people of Bihar and Oudh, for forty-five years.

Foundation of the Buddhist Order :

Buddha died in 483 B. C. of an attack of dysentery. It was brought on by eating some tainted food offered to him by a humble follower, at Kusinagara in Nepal He was eighty years old at the time of his death. His body was cremated. The ashes his begging bowl, and other relics, were distributed among his followers. They were afterwards buried beneath mounds which were known as stupas or *dagabas*. In order, that the Master's teachings might be preserved uncorrupted, before the lapse of time should cause his followers to forget them or remember them imperfectly, 500 monks met at Rajagriha. All his sayings were collected, learnt by heart and recited by the whole assembly. The language was Pali, the ancient dialect of Magadha. The sacred books composing the Buddhist Bible were divided into three *pitakas* or 'baskets', the *Vinaya*, dealing with the discipline of the Order ; the *Suttas*, sayings and anecdotes of the Master ; and the *Abhidhamma* dealing with philosophical questions. The Buddhist creed is very simple. It consists of a threefold declaration, as follows : —

I take refuge in the Buddha.

I take refuge in the Dhrama.

I take refuge in the Order.

Jain and Buddhist Teaching :

There is a good deal of similarity between the teaching of Mahavira and the Buddha. Both denied the authority of the Vedas, and the claims of the Brahmins to be the only people who could perform religious rites. Both taught in the language of the common people (Prakrit), and not in that of the Priests (Sanskrit). Both admitted disciples of all castes and both sexes. Both were opposed to animal

sacrifices. Both made the doctrine of Karma, or the cumulative effect one's actions in former lives the central point of their teaching. The soul is born again and again, owing to its *karma*. If, by right living and thinking, we can get rid of this *karma*, the individual will reach *Nirvana*, and not be reborn. In order to attain *Nirvana*, people must practise purity of thought, word and deed. They must not take life, or steal or commit adultery. They must avoid lies and covetousness and faultfinding, and fleshly lusts and desires. The Buddhist Ten Commandments are :– Not to kill, not to steal, not to commit impure acts, not to tell untruths, not to be double-tongued, not to use language, not to use fine, glozing speech, not to be angry, and not to take heretical views. Both laid stress on right conduct and right knowledge, and not religious ceremonial and ritual as the way to obtain salvation. Both sects appealed chiefly to the mercantile classes, who were not restricted, like the Brahmins, by caste rules. Both sects looked upon the world as evil, and favoured the formation of monastic communities, who retired to caves in the mountain side, which they converted into dwelling places and halls for preaching and worship. But the Jains advocated extreme fyrms of penance, and even looked upon it as meritorious to put an end to one's life The Buddhists were more moderate in their views. They were followers of the *Middle Pa h* So, too, the Jains, in the desire to get rid of all attachments to wordly objects, would sometimes even abandon their clothing, which the Buddhists never did. Both sects regarded the taking of life as a sin. The Jains carried their views of this point to extreme length. They took the strictest precautions so as not even to kill an insect. Both Mahavira and Buddha founded religious sects rather than new religions. But while Jainism has never spread beyond India, Buddhism, which is more universal in its appeal, has become the religion of half the Asiatic continent. Both Buddha and Mahavira began to be looked upon, in the course of time, as something more than mere religious teachers. They were revered as divine beings.

Q. 20. Explain the main doctrines of Buddhism and Indicate the cause of its decline in India.

Or

Q. 21. Explain the principal tenets of Buddhism and account for its extensive spread in and beyond India.

Or

Q. 22. Explain the teachings of Buddha and trace the rise and fall of Buddhism.

Ans. Introduction :

Buddha was a practical reformer. His doctrines are pessimistic. His main aim was to relieve people from sorrow and suffering. In his

first sermon at Banaras, he enunciate the *Four Nobles Truths.*

Main Points

1. For Noble Truths.
2. Middle Path.
3. Nirvana.
4. Four Causes of its Rapid Progress.
5. Five Causes of its Gradual decline.

The Four Noble Truths :

The four truths are :—(1) There is sorrow or suffering (2) This sorrow must have a cause (3) The sorrow must be removed, and (4) In order to remove sorrow one must know the right way.

Buddha said that to be born is an evil which causes sorrow. This sorrow is due to the desire of the person for life. This desire is responsible for births and rebirths. This sorrow can be removed by removing its cause. The cause is the desire for life. The removal of the cause can be possible by following the *Noble Eightfold Path or Middle Path.*

The Noble Eight-fold Path or Middle Path :

The Eightfold or Middie Path consists of :—(1) Right Belief ; (2) Right Thought; (3) Right Speech; (4) Right Action; (5) Right Livelihood, (6) Right Endeavour; (7) Right Recollection; and (8) Right Meditation.

Nirvana :

By following the *Middie Path* a person can get *Nirvana* or Salvation. *Nirvana* means a peaceful state of mind. In this state a person has no desires. All his desires become completely extinct. Such a state of mind will free a person from the chain of re births and from sorrows:

God and Karma :

An underlying principle of Buddhism is to respect animal life. It ignores God, but does not deny His existence Like Hinduism, it recognises the theory of *Karma.*

How to get Nirvana :

A person who wants to attain *Nirvana* should observed the *Silas* or Moralities. This means that he should abandon killing, stealing, incontinence, falsehood, slander, luxury, hankering for wealth, performance of blood sacrifices, the worship of the sun or of Brahma and many other practices. The next necessary condition is *Samadhi* or concentration. Finally, there is *Prajna* or insight. These at last lead the person to *Sambodhi* or enlightenment and *Nirvana.*

Causes of the success of Buddhism :

Buddhism did not achieve much success upto the time of Asoka. It remained a local sect. It was confined to Magadha and its neighbourhood. During the reign of Asoka Buddhism spread to distant countries. It also became the state religion. The causes which helped the extension of Buddhism were as follows : –

1. **Royal Patronage** :–Asoka and many other great Indian kings gave their patronage to Buddhism. Hence it achieved much success.

2. **Adaptability** :—Buddhism had the quality of adaptability. Hence it adapted itself to the needs of the people in India and other countries. This made it popular in this country and foreign lands. We no more hear of Buddhism in India. But it flourishes in many foreign countries.

3. **Work of the Sangha** :—The Buddhism monks lived in *Sanghas*. In due course of time the *Sanghas* became very rich Many learned monks began to live in them. As they had no difficulty of money, they did much for spreading Buddhism. They spread this religion in and out of India.

4. **Generous Spirit**:—The main cause of the success of Buddhism was its generous spirit. The doors of this religion were open to all. Any person of any colour, caste or creed could join. This made it very popular.

Hawell tells us the causes of the success of Buddhism in these words : "The success of Gautama's mission must have been due, partly to his own magnetic personality and the deep human felling which inspired his teaching, and partly to the fact that he opened wide the doors of Aryan religion and satisfied the spiritual and acceptable to all, free from elaborate and costly ceremonial, raising the social status of the lower orders, giving them their spiritual freedom and making the life of the whole community healthier and happier."

Causes of the Decline of Buddhism :

The causes of the decline of Buddhism were as follows :—

1. **Hostile Attitude of the Brahmans**:—The Brahmans were always hostile to Buddism. When this religion had become popular with the people, the Brahmans had lost their supremacy. But they had not lost their influence over them. They were respected and adored by them. The Brahmans took advantage of their position during the Gupta period. In that period there was revival of Brahmanism. Once again the Brahmans regained their lost power and prestige. Kumarilla-Bhatta gave a great impetus to this revival. Hence, Buddhism could not stand the opposition of Brahmans. It began to decline.

2. **Assimilative Power of Hinduism**—Hinduism has a wonderful assimilative power. It has a place for all religious forms and beliefs. As a result of this many Buddhist ideas and tenets became parts and parcel of Hinduism. The Brahmans learnt from the Buddhists to open the doors of Hinduism to all the people. Hence, they tried their best to make their religion popular with all the castes and classes.

3. **Opposition of Buddhism**—Buddhism had to face the opposition of the people. In this new religion there was no place of God

Laws of morality were very strict. Due to these two reasons it could not win the hearts of the people. It became unpopular.

4. **Corruption in the Sangha :**—In due course of time the *Sanghas* became corrupt. The monks who lived there had no dearth of money. As a result of this, corruption was introduced in the *Sanghas*. The monks gave up their religious practices. They began to lead a luxurious and corrupt life. Hence, the people lost their respect for them.

5. **Muslim Persecution** :—The Muslim came to India in the 5th and 6th centuries. They did not like Buddhism. Hence they persecuted the Buddhists. This gave a death blow to Buddhism in this country.

Q. 23. **Narrate the principles of Buddhism and compare them with Hinduism pointing out reactions on each other.**

Answer :

1. Buddhism taught its followers a simple rule of life or 'Dharma' that expected everyone to be good in thought, word and deed.

2. It believed in the doctrine of Karma and of re-birth. It told its followers that those who would lead good life would be born to a happier life in the next birth.

3. It taught to be non violent, truth loving and honest.

4. Buddhism enjoined people to attain Nirvana or Salvation. This could be done by getting out of the cycle of re-birth for which one must conquer all desires and passions.

5. It did not believe in sacrifies or sacred mantras. It preached the doctrine of Ahimsa. This helped in the evolution of the Bhakti cult that combined the doctrine of Ahimsa with the thiesm of the orthodox hindus.

6. There was eight-fold programme for the attainment of Nirvana.

(a) truthfulness. (b) Right aims. (c) Right speech. (d) Right conduct. (e) Right living. (f) Right Effort. (g) Right mindfulness. (h) Right rapture.

7 Buddhism did not recognise in explicit terms the existence of God and his followers refused to admit God's existence in the course of time.

These were the principles of Buddhism which were taught and preached by Gautam Buddha. It spread over the whole of Northern India It broke down the Social barriers and the supremacy of the Brahmans. It allowed the house-holders to lead the domestic life on the lines suggested by lord Buddha. Politically, it made the task of Mauryans easier and they could unite the whole of India under their royal control with a comparative ease after Alexander's ddeath.

Hinduism concerned itself chiefly with the attainment of salvation through the right knowledge of the Self. Whereas Buddhism aimed at the Nirvana that one can achieve after completely conquering one's desire and passions.

Brahmanism was based on the theory of Karma and of re-birth. Buddha's aim was to find a way out of the cycles of births. Later on, Buddhism was greatly affected by the Hindu Philosophy which made many Hindu gods to be introduced under Buddhist names in their own cult.

Hinduism believed in the efficiency of the sacrifice which would compel god to bestow favours even on the vilest of men. Buddhism laid special stress on the rules of moralism and self-control.

Hinduism prescribed various forms of rits and ceremonies to please gods, and austere penances to purify the mind. Lord Buddha recommended renunciation of the world and practice of unbounded kindness to all creatures for redeeming mankind from the miseries of the world.

Brahmans believed in the birth as the test of spiritual and moral superiority, but Buddha did not. Thus, it may be noticed that though the disconten which the people had against the complex rites and costly ceremonies prescribed by the Brahmans which led to the popularity and growth of Buddhism to a great extent. The Brahmans were quite an important factor in the ultimate-uprise of Hinduism which soon captured the whole machinery of the Buddhist Sangha, as the Buddhists) had done in the case of the Hindus, (Aryan Hindus and Brahmans social organisation. The revival of Hinduism with a broader and more logical outlook invariably led to the absorption of Buddhism into Hinduism. The Brahmans tried their best to make their religion popular with all the castes and classes They opened the door of Hinduism to all the people. Though, Buddhism gave relief against the tyranny of Brahmans and found rapidly progressed by giving solace to people but in course of time Mahayana Buddhists adopted number of Hindu principles and this change resulted in the ultimate disappearance of Buddhism from India as a separate religion although it has left an everlasting mark on the cultural growth of our country.

Brahmans generally wrote their sacred books in Sanskrit, but as the Buddhist preachers had to make an appeal to the masses they had to write their religious books in the popular tongue of the locality where they preached their principles. Thus, Non-Brahmanical preachers did a valuable service to the country by preserving and improving the Vernaculars -Pali – Marathi and Canarese.

8. PRE-MAURYA AGE

Q. 24. Give a brief account of the political condition of India in the Pre-Maurya Age.

Ans. Introduction :

Indian history assumes a somewhat definite shape towards the close of the 7th century B. C. At that time Saisunaga became king of Magadha. He was a local chief of Banaras.

Main Points

1. Royal Dynasties and Chief States.
2. The Saisunagas and the Nandas.
3. Condition of the Punjab.
4. Invasion of Alexander.

Royal Dynasties and Chief States :

Towards the close of the 7th century B. C , there were four important royal dynasties. They ruled over four states :—

1. The Saisunagas in Magadha.
2. The Aikshvakus in Koshala.
3. The Pauravas at Kausambi.
4. The Pradyotas in Avanti.

These states struggled with one another for supremacy. But at the beginning of the 5th century B. C., the Pauravas and the Pradyotas gave up the struggle. It however, continued between the Saisunagas of Magadha and the Aikshvakus of Koshala. A fierce and long struggle began between Prasenajit and Ajatasatru. Though its results remained indecisive for a long time, victory ultimately went to the Magadha kingdom.

The Saisunagas and the Nandas :

Ajatasatru was the son of Bimbisara. He was the founder of the Magdha supremacy over the whole region between the Ganga and the Himalayas. He died in about 475 B C. He had built the strong fortress of Patali to keep the Lichhavas in check It was this fortress which later on developed into the imperial city of Pataliputra.

The last king of Ajatasatru's dynasty was Mahanandi. He had a son by his Sudra wife, called Mahapadma Nanda Mahapadma succeeded to the throne and founded a new dynasty. It was known as the Nandas.

Mahapadma Nanda had a great military genius. He defeated and destroyed the famous Kshatriya families ruling over Kausambi, Koshala, and Avanti. He then established an empire which included the greatest part of Northern India. It, however, did not include the Punjab, Sindh and Kashmir.

Condition of the Punjab :

At the time of Mahapadma Nanda the condition of the Punjab was very deplorable. It lacked in political power and prestige. It

was divided into about two dozen or more independent principalities. They were often at war with one another. Some of these small states were ruled by kings Others like Malwas and Kshudrakas were democratic in their constitution As such, the Punjab offered an easy prey to foreign invaders. Towards the close of the 6th century, the King of Persia had already conquered its western portion.

Invasion of Alexander :

The Punjab was again invaded by the Greeks under Alexander the Great. He had no difficulty in conquering the small principalities one after another. The only serious opposition that was offered to him was by king Porus, on the bank of the Jhelum. As such, a critical student of history does not find anything to distinguish Alexander's raid into India. He can hardly call it a military success. The only achievements to Alexander's credit were the conquests of petty tribes and states by isntalments. Actually speaking, the great conqueror never reached even within a measurable distance of what may be rightly called the "citadal of Indian military strength", the powerful Nandas.

Conclusion :

V. A. Smith says, "The exertions Alexander had to make against Porus, the owner of a small district between the Jhelum and the Chenab, do not certainly favour the hypothesis that he would have found it an easy task to subdue the mighty Nanda Empire."

Q 25. Describe briefly the social and economic condition of India in the Pre-Maurya Age.

Ans. Introduction : Source of Information :

Of the social and economic condition of India during the Pre-Maurya Age, we have interesting glimpses in the books of the Buddhists and Jains. We also get its glimpses in the Brahmanical law books and the Greek accounts of India.

Village Life :

In the Pre-Maurya Age, the mass of the Indian people lived in villages. The villages were generally separated from one another by forests. These forests were infested by robbers, escaped criminals, runaway slaves and wild animals. Their main source of livelihood was agriculture and cattle-breeding.

Slavery :

Silavery was in vogue. Slaves were used as domestic servants. They were treated very badly. With their help, the villagers cultivated the land, and made tanks, water-channels, roads and buildings. The villagers paid a land tax. It was between a twelfth to a sixth of the gross produce in grain. They sent their tax to the king through the hereditary vil'age headman.

Towns and Cities :

In the Pre Maurya Age, there were few cities. But these cities were large and great centres of trade. The most important cities were Tamralipti, Gaya, Rajgriha, Nalnda, Patliputra Banaras, Kausambi, Sravasti, Ujjain, Roruka, Supparaka and Takshasila. There were also great ports in Kathiawar and Gujrat.

Main Points

1. Source of Information.
2. Village life.
3. Slavery.
4. Towns and Cities.
5. Trade.
6. Architecture.
7. Religion.
8. Caste-System.
9. Education.
10. Sanskrit and Vernaculars.

Trade :

All the towns and cities were connected with long trade-routes. Along these routes, the merchants moved together. They carried articles of little bulk aud much value. Among these articles were silk, muslin, weapons, armour, precious stones, gold, jewellery, ivory, sandalwood, spices and perfumes But trade was much hampered by the heavy cost of carriage, risks of travels, tolls and taxes. Even in spite of these hindrances extensive internal and external trade was carried on.

Southern India supplied gold, diamonds, pearls and other gems. Northern India supplied blankets, skins, and horses. Textile fabrics came from Banaras, Madura and Konkan. Foreign trade was regulated by many ordinances. Persons leaving or entering India had to get passports.

Goods were exchanged by simple barter Sometimes rice and cattle were used to denote value. Different kinds of coins were in circulation. There were rude copper coins. They had designs and marks punched on them. Silver coins were not in use. Silver was imported from the West. So, it was a rarer metal than gold.

Architecture :

Cities and towns protected by stone walls. Houses were generally built of wood. There were also mansions of many storeys. They belonged to princes and rich persons. In them, wood work was beautifully carved and painted. The houses of the common people were crowded and full of diseases. There were also brick and stone monuments. These were raised over the relics and ashes of the Buddha and other holy men. At some places, pillars and monasteries could be seen. On the former, were inscribed the teachings of the Buddha. In the latter, lived the Buddhist and Jain clergy.

Religion :

Brahmanical religion was firmly established. The old Vedic gods were not worshipped. In their place were worshipped Shiva and Vishnu. Krishna was regarded as the incarnation of Vishnu. Many minor deities and spirits living in sacred stones and trees in the form of serpents, birds. etc. were worshipped. In the Pre-Maurya Age was seen the rise of Buddhism and Jainism.

Caste System :

The caste-system was in existence. Generally speaking Brahmans were respected most. But in Koshala, Videha, and Magadha, Kshatriyas were respected more. The bulk of the population was classed as Shudras. There was no restriction of occupations on the members of a caste. For example, many Brahmans and nobles had taken to trade, agriculture and manual crafts. By doing so they did not lose their social position.

Education :

The system of education was cheap and easy. Famous teachers collected in great centres of learning. Two such centres were Takshasile and Banaras. There, the teachers taught princes, wandering scholars end ascetics. They taught the *Vedas* as well as all the arts and sciences. They were generally not paid in cash. They accepted payment in kind. They also accepted personal service. Princes, rich men and governing bodies gave money to educational institutions. This money was used to feed and educate the poor.

Sanskrit and Vernaculars :

In the Pre-Maurya Age, the Buddha' Mahavira and their followers imparted their teachings in the Vernaculars. So, there was a growth of Vernaculars, particularly Prakrit. Sanskrit was less popular than the Vernaculars. Its importance was diminishing.

Conclusion :

Such was the social and economic condition in the Pre-Maurya Age. The condition was really good. People were happy and prosperous. India was an extremely advanced country.

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9. INVASION OF ALEXANDER

Q. 26. **Give a description of north-western India at the time of Alexander's invasion. Briefly describe the movements of Alexander in India.**

Or

Q. 27. Describe the condition of the Punjab at the time of Alexander's invasion. Examine the effects of the invasion.

Ans. Introduction :

Alexander ascended the throne of Macedonia in 336 B.C. He spent a few years in consolidating his authotity in Greece. In 334 B.C. he set forth the conquest of Perria. In 327 B. C. he assumed the style of 'Great King'. In 326 B.C. he invaded India.

Main Points

1. Political Conditions.
2. Alexander's Battles in India.
3. Results.
   (a) Direct Effects.
   (b) Indirect Effects.
4. Conclusion.

India at the time of Alexander's Invasion :

At the time of Alexander's invasion, North Western India comprised the provinces of the Punjab and Sind. There were many independent states. Among them there were Monarchies, Republics and Oligarchies. The Greek writers have mentioned a number of them. But we will describe only the important ones. They were as follows.

1. **Taxila :**—It formed the eastern part of the old kingdom of Gandhara. Taxila was ruled by Ambhi. It extended from the Indus to the Jhelum. Taxila was a large city. The country around it was thickly populated. It was very fertile.

2. **Kingdom of Poros :**-The Kingdom of Poros lay between Jhelum and the Chenab. It was extensive and fertile. It contained nearly 300 cities. Poros had a large army. It consisted of more than 50,000 foot, 3,000 horses, 1,000 chariots and 130 elephants.

3. **Kingeom of Abhisara :**—The Kingdom of Abhisara consisted of the Punch and Naoshera districts of Kashmir. Abhisara was a close friend of Poros.

4. **Kingdom of the Gandaris :**—The Kingdom of Gandaris was small. It lay between the Chenab and the Ravi. Its King was the nephew of Poros. His name was also Poros.

5. **Kingdom of the Kathoi :**—The capital of the Kingdom of the Kathoi was Sangala. Its rulers were the Kathoi. They were the head of a confederacy of independent tribes. They were courageous and skilful in war. It is said that they made the handsomest men their king.

6. **Other Kingdoms and Tribes :**—Besides the above there were some more Kingdoms. The Kingdom of Sophytes was to the east of the Jhelum. The Kingdom of Mousikanos consisted of a large part of modern Sind. There were a number of powerful tribes in the

north-western India at the time of Alexander's invasion. The Siboi lived in the Jhang district. The Agalassoi lived near the Siboi. The Oxydrakai lived in the territory between the Ravi and the Beas The Malloi occupied the valley of the Ravi. The Abastanoi dwelt on the Lower Chenab. All these tribes were either Oligarchical or Republican

All these states had no unity. They were jealous of one another. Very often there were wars among them. When Alexander invaded India, he came to know this thing. So he took advantage of the situation. This was the reason that he did not meet with united resistance. But the condition in the north east was different. There Magadha was an imperial state. All the territory in the Ganga-Chambal valley was under her. Her ruler was Nanda. He was a strong and fearless king.

Movements of Alexander in India :

Alexander crossed the Indus at Ohind, about twelve miles from Attock. Ambhi wisely decided to welcome him. The Greeks went on to Taxila. There they were glad to rest after their exertions.

Poros was at enmity with Taxila. He was not prepared to submit to the Greeks He drew up his army on the Jhelum river. One stormy night Alexander crossed the river A fight took place. Poros fought on until he was fainting from loss of blood. Then he was brought to Alexander. "How do you wish to be treated ?" asked Alexander. "Act as a king," replied Poros. Alexander acted as a king. He restored Poros to his throne.

Alexander then marched forward. He reached the river Beas. He had heard of the kingdom of Magadha and the wealth of the Ganga valley. He had thought of marching across India and conquering it. But at the Beas the soldiers rebelled. They refused to go any further. So Alexander with a heavy heart turned back.

Effects of Alexander's Invasion :

The effects or results of Alexander's invasion can be divided into two heads :– (a) Direct, and (b) Indirect.

(A) Direct Effects :

Smith says : "Alexander's fierce campaign produced no direct effects upon the ideas or the institutions of India. India was not affected by Greek ideas. Her religion, society and art remained unchanged. Even in military science Indians did not learn the lessons taught by the sharp sword of Alexander. Life remained the same. India continued to live in isolation. The Kings did not give up their old ways of fighting. They trusted to their elephants and chariots and infantry. They never mastered the shock tactics of Alexander. The Greek inxasion was soon forgotton by the people of India. No ancient Indian author has made a mention of Alexander.

The establishment of a number of Greek settlements in North-Western India can be said to be the most important direct effect of Alexander's invasion. Some of the cities established by Alexander survived for a long time. One of Asoka's Edicts refers to Yavana (Greeks) who had settled in the North-Western part of his Empire.

(B) Indirect Effects :

Alexander's invasion produced many indirect results or effects. Firstly, it brought the East and the West into close contact with each other. Europeans came to know of India. Four lines of communication were opened between the two countries. Three of these were by land and one by sea.

Secondly, after the invasion of Alexander many Greek kingdoms were formed in western Asia. These kingdoms were quite near to India. Hence, an exchange of ideas between the Greeks and Indians began.

Thirdly, as a result of this contact a new school of art grew up. It was called *Cosmopolitan School of Art in Gandhara*. There was a clear stamp of Greek art on this School. But for this, Indian art was not much affected by the Greek art.

Fourthly, Buddhism was influenced by Greek religious ideas: Buddhists at first did not worship images. Later on they began to do so. This change was brought about by Greek influence. *Smith* says : "Whatever Hellenistic elements in Indian civilization can be detected were all indirect consequences of Alexander's invasion."

Fifthly. Alexander's invasion helped the growth and the extension of the Maurya Empire. By his invasion he made the states of the Punjab weak This made it possible for Chandra Gupta Maurya to bring them under his control.

Lastly, the invasion established a contact between Europe and India. The people of India were undoubtedly influenced by Greek ideas. The Europeans, in their turn, were also influenced by Indian ideas. The Gnostic form of Christianity shows the influence of Christianity. European philosophy shows of influence of Indian ideas

Conclusion :

Thus, we see that Alexander's invasion produced many effects in India. But these effects were not deep The social and political institutions of India more or less remained unchanged. The Indian art of warfare showed no sign of change.

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10. THE MAURYAS

Q. 28. Describe the Maurya System of Administration.

Or

Q. 29. Describe the administrative system of the Maurya Empire.

Ans. Introduction :

We get a very clear account of the administrative system of the Mauryas from Magasthenes and Kautilya. We will study it under the following heads :

Main Points

1. Administrative set up under the Mauryas.
   (a) Central.
   (b) Provincial.
   (c) Village.
   (d) Municipal – Worked after by six different boards.
2. Conclusion.

Central Government :

The Maurya Government was organised on an efficient and strong basis. There were two parts of the Central Government – (1) The King, and (2) King's Ministers. The king was the supreme head of the state. He reigned as well as ruled. He was the chief judge. He heard all the cases and complaints himself. He appointed his ministers. He guided them in the matter of state policy. He issued instructions and orders for his officers and people.

The king was the leader of his army. He organized the help of the *Senapati* or Commander-in-Chief. In his day to day administration he was helped by *Mantrins* or high ministers They were selected after very severe tests of temptations The *Prativedakas* or News-writers kept the king informed of the daily affairs. They were found in every part of the Empire. They belonged to a special class of officers.

Besides the above Ministers and officers, there was a *Mantriparishad* It was a Council of Ministers. They were different from the *Mantrins*. The Ministers of the Council were inferior to the *Mantrins*. The king consulted them on special occasions.

The Central Government of the Mauryas was very efficient. There were many departments in it. They were controlled by officials. The duties of these officials were clear cut and defined. Among the officials were the Provincial Viceroys, the *Mahamatras* or High Ministers and *Adhyakshas* or chief executive officers. In addition to them there wery petty heads of villages. Thus, the administrative system of the Mauryas was very efficient. It was a regular civil administration.

Provincial Government :

The Mauaya Empire was divided into a number of provinces. The provinces were divided into districts called *Aharas* or *Vishayas* The provinces were governed by Viceroys. The Viceroys were generally members or princes of the royal family. The provincial governments were kept under the control of the Central Government. This was done with the help of secret reporters and overseers.

Village Administration :

Village administration was done by *Gramikas*. They were not paid by the state. They were elected by the villagers. In one village there was one *Gramika*. The work of the *Gramikas* was supervised by the *Gopa*. He looked after a number of villages. Above the *Gopas* was the *Sthanika*. In one *Janapada* or district there were four *Sthanikas*. The work of all these village administrators was supervised by the *Samahartri*.

Municipal Administration :

The municipal administration of Pataliputra was entrusted to a Commission. It consisted of thirty members. They were divided into six *Panchayats* or Board. On each Board there were five members. Each Board looked after the work of one department. All the Commissioners met from time to time. They discussed the work of public affair. Among these were repairs of roads and bridges, upkeep of temples, markets and harbours, control of prices etc.

The departments looked after by the Boards were as follows :

1. **First Board** :—It was in change of industrial arts It looked after industries and handicrafts. It regulated the hours of work and the wages of the labourers. Its main work was to see that good material was used.

2. **Second Board** :—It looked after the foreigners. It arranged for the boarding and lodging of the travellers who came to the city. It tried to give them every possible comfort. It took care of those who fell ill It buried them if they died. It handed over the property of the dead man to his relatives. It also kept a strict watch over the foreign travellers. This shows that a number of foreigners used to come to India during the ruie of the Mauryas. India had a close contact with many foreign nations.

3. **Third Board** :—It was in charge of registration of births and deaths. It was done for the purpose of taxation. It also helped to know the population.

4. **Fourth Board** :—It controlled the sale of produce. It tested the weights and measures. It put the state stamp on the articles to be sold. It gave licences to merchants and traders.

5. **Fifth Board** :—It supervised the manufacturers. It did not allow adulteration.

6. **Sixth Board** :—It collected the municipal tax. This tax was called *tithe*. It was one-tenth of the price of the goods sold.

Punishment :

Laws were severe. Punishments were cruel. The punishments were fines, mutilation, torture and death. If anyone damaged sacred trees, avoided municipal tax, intruded upon royal hunt and disabled craftsmen, he was put to death.

Conclusion :

Thus we see that the Maurya system of administration was very efficient. The machinery of government was elaborate. The only dark spot in it was the cruel punishment.

Q. 30. **Describe the civil, municipal and military administration of the Maurya Empire.**

Ans. Civil Administration :

(1) *The Provinces* :

Maurya empire was governed by a bureaucracy. This shows how greatly the idea of organized government had developed since the days of the Buddha. The empire was divided into five provinces or departments. The central province was administered from Pataliputra by the Emperor himself. The others were governed by Viceroys, who were princes of the royal family. This gave them a training for their duties when they succeeded to the throne. Asoka was Viceroy of two provinces before he became king. The Viceroys had their seats at Taxsila, Ujjain, Tosali and Suvarnagiri These were the capitals of the Northern, Eastern, Western and Southern provinces respectively. Under the Viceroys were carefully graded hierarchi of officials, forming a kind of Civil Service, including commissioners, district officers secretaries and clerks.

Main Points

1. Civil and Military Administration.
2. Administration of Justice and Revenue.
3. Their Penal Code.
4. Army Organisation.
5. Development of Art and Civilisation under the Maurya Kings.
6. Prosperity of the Country.
   (a) All Round Progress
   (b) Trade and Industry under Guilds.
   (c) Education.
   (d) Sculpture and Architecture.
   (e) Social Customs.

(2) *The Central Government* :

The central government was under the personal control of the Emperor. He was an absolute ruler. But he was accessible to his subjects, who could at any time approach him to complain of grievances or acts of injustice on the part of his officers. He was assisted by a Council of Ministers.

Administration of Justice :

The Emperor was the final court of appeal in all cases, civil and criminal. There were law courts throughout the Empire. Judges who were convicted of unjust dealing could themselves be tried and

removed. In criminal matters, trial by ordeal and torture were restored to. Cruel punishments such as flogging and mutilation were inflicted, even for slight offences. The criminal code was terribly harsh and severe.

Municipal Organisation :

The capital, and probably the other great cities in the Empire, were administered by six boards of Municipal commissioners. These were in charge of such subjects as industry, markets, weights, measures and prices ; registration of births and deaths; the welfare of foreigners visiting the city ; and the collection of taxes and octroi duties. The city was divided into four wards. The streets were regularly laid out, with drains at the sides. They emptied into the moat surrounding the city. The dumping of rubbish into the streets was a punishable offence. As the houses were made of wood there was a fire brigade. Strict orders about fires were issued.

Revenue :

The principal source of revenue as usual in India, was the land. All agricultural land was looked upon as Crown property. The share of the State was one sixth to one-fourth of the produce. There were taxes on imports tolls, and other similiar methods of raising money. Trade was encouraged The Royal Road from Pataliputra to the frontier was well maintained. There were rest-houses and other conveniences for travellers at frequent intervals. The Empire was very prosperous. Trade for China, and Central Asia, from Burma and the far East, and from Southern India and the Western world poured into the capital.

The Army .

The army of Chnndragupta was divided into four arms--infantry, cavalary, chariots and elephants. The army department was as elaborately organized as the civil government. The capital of Patliputra was surrounded by a wide and deep moat, and a wall with nearly 600 towers and gates at frequent intervals. The King himself was guarded with all sorts of precautions.

Q. 31. Give a brief account of the Maurya art and civilization.

Or

Q. 32. Write what you know about the social condition of the country during the Maurya rule.

Ans. Prosperity of the Country :

Maurya Empire was a vast one. The places where the inscriptions and pillars have been found show that it extended over Kashmir, Nepal and the whole of India, except Assam, as far as the northern borders of Mysore. Probably India has never been so happy before or since.

Peace, a rare thing in Indian history, reigned undisturbed. There were no enemies within or without her borders. The government was humane and enlightened and very prosperous. Commerce, both from the East and the West, flowed into the capital. Trade with Antioch and Alexandria flourished The Royal Road connected Pataliputra with the trade routes to Bactria, Central Asia and the Oxus river. Goods wore taken down the Oxus to the Caspian and Black Seas and thence to Europe. Another trade route ran from Pataliputra in a more southerly direction to Ujjain, a great centre, and from Ujjain to Broach, the great port for ships going to Aden and the Persian Gulf Buddhist merchants, not being deterred by caste rules like the Hindus, were bold sailors, and went as far as Alexandria.

Trade was strictly regulated and taxed. A large part of the revenue came from this source. Trade guilds flourished. In the markets of the capital might be seen gold and silver ware, spices cosmetics from Central Asia ; muslins, cottons and silks from Burma, China and the Far East. Curiously enough, the only coins were of the rude, punchmarked type, and Greek currencies were in consequence in great demand.

Social Customs :

The people were fond of shows and religious processions. These were organised by the State. Professions included doctors, actors, singers, dancers, bards and reciters. Boxing, matches, fights between beasts, and dramas were popular amusements. Inns, eating houses and hostelries were numerous. Guilds and companies organized public feasts for their members Slavery was practised. But slaves were kindly treated They could buy their freedom Megasthenes was struck by the high moral character of the Indians their truthfulness and honesty. They had no locks on houses. Theft was almost unknown.

Education :

There are many signs that education was widely diffused, as in all Buddhist countries. This was largely due to the monasteries. Correspondence seems to have been widely carried on. Book-keeping was employed for government accounts Sanskrit was the language of the learned. Prakrits or vernacular languages were spoken by the common people. Both Mahavira and Buddha taught in the Magadhi dialect. It now became the official language of the Empire. Two forms of writing were employed – the Brahmi, which reads from left to right, and is the parent of the Devanagri of today, and the Kharoshthi, used only on the North-West Frontier, which reads from right to left. Asoka's inscriptions are the earliest written documents in any Indian language.

Sculpture and Architecture :

We have seen that the Vedic priests did not use temples of any

kind. The Buddhists, however, placed relics of the Master in large brick relic-mounds, which they called stupas or dagabas. They were surrounded with a railing to keep away intruders. A group of stupas stands at Sanchi in Bhopal. The splendid *toranas* or gateway were added later, in the time of the Andhra kings of the Deccan. The rails and gateways are convered with exquisite carvings. They represent scenes from the career of the Buddha. They throw a flood of light on everyday life at the time. They are executed with great charm and simplicity. They give us a pleasing picture of a contented, prosperous people. Asoka also created tall pillars to mark sacred spots such as the scenes of the birth and death of the Buddha. Ten of these pillars servive. The tallest is forty feet above the surface of the ground. These pillars are made of a single shaft of sandstone. They are so exquisitely polished that they shine like metal. It was a great feat of engineering to move these hung monoliths from their quaries and erect them at distant spots. Asoka's workmen seem to have learnt the art of carving and polishing stone from the Persians.

End of the Mauryas :

Asoka died in 232 B. C. Curiously enough we know nothing about the place or manner of his death. Soon after this the Maurya Empire began to decline. The Greeks from Bactria occupied a part of the Punjab. Kalinga also broke away. In 185 B. C. the last Maurya king, Brihadratha was murdered by his commander-in-chief, Pushyamitra, who founded the Sunga dynasty.

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11. ASOKA

Q. 33. Explain what Asoka meant by the term 'Dhamma', and show how his notion of 'Dhamma' influenced his imperial policy.

Ans. Introduction :

Asoka attached great importance to the practice of *Dhamma* or Law of Piety. He identifies it with the teachings of Buddha. The most important thing about *Dhamma* is its cosmopolitan catholicity. It has not the slightest touch of sectarianism. It appeals to every human being, and not to any particular sect.

Main Points

1. Dhamma – Law of Piety.
2. Its Publicity.
3. Its Influence on the Internal Administration.
4. Its Effect on Imperial Policy.
5. Conclusion.

Meaning of Dhamma :

Asoka describes *Dhamma* in these words : "Father and mother must be obeyed; similar respect for living creatures must be inforced; truth must be spoken; these are the virtues of the Law of Duty or Piety." At ano-

place he says : "A meritorious thing is the hearkening to father and mother ; a meritorious thing is liberality to friends, acquaintances, relations, Brahmans and ascetics ; a meritorious thing is small expense and small accumulation."

Thus, *Dhamma* or the law of Piety or Duty lays stress on three virtues or duties. These are :—(1) respect for parents and superiors ; (2) truthfulness and (3) compassion for animal life. In laying down these duties Asoka does not emphasize religious principles but the practice of certain simple virtues. These virtues comprise *Dhamma* or Law of Piety. This Law or the Law of Duty has been described in the Second Pillar Edict as consisting in "little impiety, many good deeds compassion, liberality, truthfulness and purity."

Rhys Davids says that *Dhamma* does not mean religion. When it is used in connection with religion, it means what is proper for a man of right feeling to do or what a man of sense will do. It is not at all related to the questions of religions. It fell into the three following divisions :

"1. What was right for the layman ?

2. What was right for the wanderer ?

3. What was right for those who had entered the path of *Arhatship.*"

Asoka's *Dhamma* was concerned only with the first of these three divisions. It was the *Dhamma* for the layman. But its form had been modified by the Buddhists.

Asoka's *Dhammavijaya* :

After the *Battle of Kalinga*, Asoka gave up the traditional policy of *Digvijaya*. He began to follow the Buddhist ideal of *Dhammavijaya*. In Edict IV he says : "the reverberation of the war drums has become the reverberation of *Dhamma*." According to this new ideal he did not try to conquer other States by force of arms. In order to do so, he did not send soldiers. He sent missionaries.

Asoka made wonderful conquests by *Dhamma*. He made conquests not only throught his empire, but also in the Kingdoms of Syria Egypt, Cyrene, Epirus. He says in Rock Edict XIII : "Even where the envoys of His Sacred Majesty do not penetrate, those people too, hearing His Sacred Majesty's ordinance based upon the law of Piety and his instruction in that Law, practise and will practise the Law."

Asoka used different methods to give instructions on *Dhamma* in and outside India. Firstly, he got these teachings engraved on rocks and stone pillars. Secondly, he appointed *Dhamma-Mahamatras*. This was a new class of officers. Their duty was to spread *Dhamma*. Lastly, he went on tours of piety. These tours gave great impetus to the spread of the *Dhamma*.

Influence of Dhamma on Asoka's Imperial Policy :

Asoka's conversion to Buddhism brought about a total change in his foreign policy. He gave up the idea of conquering other states. Hence, he never tried to annex the states which were not in his Empire. Among such states were Chola, Pandya, Satyaputra and Kerala-putra. He remained on friendship relations with them. He continued the old policy of friendship with Syria.

There was also a change in the internal policy of Asoka. He was against the killing of animals. He condemned bad *Samajas* and bad behaviour. He upheld *Maitri* and *Ahimsa*. He wanted that his people should have good morals. He wished them to be happy and prosperous. His desire was fulfilled by administrated reforms and by his instructions in *Dhamma*

Asoka put an end to the bad administration in far off provinces. He did this by sendino his officers on tours. Among these officers were *Yutas, Rajukas. Pradesikas* and *Mahamatras*. They went on tours many times in a year. The first three officers had to do propaganda work during their tours. The *Mahamatras* had to see that all the people were given justice. They also checked the misuse of powers by the officers. There was a new class of officers. They were called *Dhamma Mahamatras*. They preached the *Dhamma*. They also did some administrative work. It was the reduction of penalties and revision of sentences.

Asoka did his best to improve the welfare of men and animals. He gave orders that animals must not be killed. In Pillar Edict V we find the orders against the killing of animals. Hospitals were made for men and animals. Wells were dug. Banana and mango trees were planted. Alms were given.

Conclusion :

Thus, we see that Asoka did his best to teach the Law of Piety or duty to the people His *Dhamma* brought about a complete change in his Imperial Policy. His missions were among the greatest civilising influence in the history of the world. His policy was based on *Ahimsa*. And this policy made the Maurya Empire weak. The sound of the war drum was heard no more. We do not know what happened to the large army. Soon after Asoka's death the Maurya power began to decline.

Q. 34. Describe the missionary activities of Asoka.

Or

Q. 35. Give a brief account of the religious activities of Asoka with special reference to his measures to spread Buddhism to foreign countries.

Or

Q. 36. What measures were adopted by Asoka for the spread of the Buddhist Dhamma or Law of Piety.

Ans. Introduction :

Asoka is famous as a great patron of Buddhism. It was made the state religion Its doctrines were spread far and wide Till his time Buddhism was confined only to a part of India It was Asoka who made it a world religion. The methods that he used to do this were as follows :

Main Points

1. Wide Publicity of Buddhism by Asoka.
2. Buddhism became a World Religion.
3. Six Methods adopted towards Spread of Buddhism.
4. Conclusion.

1. Edicts :

Dhamma or the Law of Piety was engraved on rocks and stone pillars. This was done throughout his dominions. People could read the edicts. Thus, they could know what *Dhamma* meant. The main points of the *Dhamma* are – (1) obedience to parents and superiors ; (2) respect for animal life; and (3) telling the truth.

2. Dhamma-Mahamatras :

Asoka appointed *Dhamma-Mahamatras*. They were a new class of officers. Their duty was to force to obey *Dhamma*. They saw that the order of respecting animal life was not disobeyed. They did not let people kill animals.

3. Tours of Piety :

Before Asoka, kings used to go on pleasure tours. He never went on such tours. Instead he went on Tours of Piety. When he went on such tours he instructed people in the Law of Piety. He gave them instructions in *Dhamma*. He achieved great success in this work.

4. Propaganda Work :

A lot of propaganda work was done to spread *Dhamma*. This work was done by the officials. All the officials of the state had orders to hold assemblies when they went on tours. In the assemblies they gave instructions in *Dhamma* to the people. They had to do this work in addition to their official duties. Some days in the year were fixed for it.

5. Work for the Welfare of the People :

Only instructions in the Law of Piety were not given. Work of practical piety was also done. Rest houses were made Wells were dug. Trees were planted along the roads for shade and fruit. Alms were given to the poor. Hospitals were made for men and animals. All these works were done not only in the Empire, but also outside it. Thus, Asoka looked after the welfare of his subjects like a father.

6. Measures to Spread Buddhism to Foreign Countries :

Asoka did not feel satisfied by spreading Buddhism only in his Empire. He adopted many measures to spread it in foreign countries.

He sent his missionaries there. The countries to which they went were Tamil Kingdoms of the South, Ceylone, Syria, Egypt, Cyrene, Macedonia and Epirus. Thus, his missionaries went to three continents—Asia, Africa and Europe.

Asoka was sent his missionaries to Lower Burma. But there the propaganda work did not succeed.

Mission to Ceylon :

Asoka also sent a religious mission to Ceylon. It was led by Mahendra and his sister, Sanghmitra. According to the Ceylonese tradition Mahendra was a son of Asoka. But generally it is believed that he was Asoka's brother. Tissa, the king of Ceylon gave his whole-hearted support to the mission. Hence, it was very successful.

Conclusion :

In the words of *Majumdar*, *Ray Chaudhury* and *Datta* : "The Maurya Emperor it is true, established philanthropic institutions in the realms of some princes, and Buddhism doubtless made some progress in Western Asia and influenced later sects like the Manichaeans. But the Greeks apparently were not much impressed by lessons on non-violence."

Q. 37. Do the inscriptions of Asoka throw any light on his special concern with Buddhism ? Fully discuss. What is the exact meaning of Dhamma in the inscriptions ?

Answer :

Object of Inscriptions ;

The inscriptions of Asoka have been the most wonderful imperial firmans in the world. Their object has been ethical and religious rather than historical and political. They enjoyin obedience and good conduct among the ruled, calling upon all to follow the Dhamma or the Law of Piety. They also inculcate good government among the rulers. Asoka through the inscriptions, chiefly intended to further the temporal or spiritual welfare of his subjects.

Main Points

1. Objects of Jnscriptions was Religious.
2. Groups of Edicts.
3. Their Importance
4. Religion a Moral Code.
5. Autobiographical Details.
6. Asoka's Zeal for Buddhism.

Groups of Inscriptions :

The historians have tried to arange the inscriptions into eight groups, which are of two types only i. e. two main classes—Rock Edicts and Pillar Edicts.

1. The Minor Rock Edicts :—These form two documents ; the first giving the personal history, the second giving a summary of the Law of Piety.

2. Next is the Bhabru Edicts :—This is probably the same as that of the Minor Rock Edicts. This edict shows his zeal for the teachings of Gautam. It describes seven passages from the Buddhist scriptures which Asoka intended for the study of monks and muns as well as of the laity, male or female.

3 The Fourteen Rock Edicts. 4. The two Kalinga Edicts. 5. Cave inscriptions of Barabar. 6. Two Tarai Pillar Inscriptions. 7. Seven Pillar Edicts. 8. The Minor Pillar Edicts.

Their Importance :—Asoka's inscriptions were chiefly intended to diffuse the Law of Duty or Piety but they also supplied evidence of the most valuable type for the history of the time. As far as Buddhism is concerned it is most invaluable for its History.

Religion not a religion but a moral code :— The firmans or Edicts of Asoka are mainly devoteds to the exposition of Law of Piety (Dhamma) which he identified with teachings of Buddha. His Law of Dhamma is free from Sectarianism and full of universal liberalism. The law lays stress on three virtues or duty namely : 1. reverence to parents and superiors. 2. Truthfulness ; and 3. Compassion for animal life. Asoka also taught several other virtues as compassion to all, good treatment, alms giving and toleration. The Law of Piety and Dhamma has been described in the second Pillar Edict as consisting in "Little impiety, many good deeds, compassion, liberality, truthfulness and purity."

Autobiographical Details :—Asoka's inscriptions provide us with some interesting autobiographic touches. Minor Rock Edict I tells us how he became gradually influenced but spirit of Buddhist teachings and ordered slaughter of animals for his kitchen to be stopped altogether. Bhabru Edict testifies to his zeal for Buddhist cause.

Asoka an ardent Buddhist :—The Bhabru Edict directs public attention to seven passages in the Buddhist scriptures which he deemed specially endifying. He was the most devoted Buddhist, was evident from the three Minor Pillar Edicts which prescribe the penalty of excommunication for Schism.

Thus, the Edicts of Asoka reveal him as a man, who sought to combine the piety of the monk with the wisdom of the king. He wanted to make Iadia a kingdom of righteousness, as conceived by him i. e. a theocracy without a God. In this type of administration he thought Government should act the part of Providence and guide the people in the right way. Asoka went out to Buddh-Gaya; established intimate relations with the Buddhist Sangha or order of Monk, rather actually became a monk Asoka was an intensely devoted Buddhist given to the practice of Dhamma (morality and piety), the love

of Dhamma and the instruction of the people in Dhamma. He made a deep study of the Buddhist scriptures and undertook tourst of morality. He preached what he practiced He taught the people that attainment of heaven is not the monopoly of the great alone. Even a lowly person could attain heaven if he was zealous in following the ancient rute of morality. His Dharm matra or tours of morality were decennial. On return from his tour, within two years of it he requisitioned the services of important officials and ordered them to publish rescripts on morality and set out on tours every fine years to five instruction in morality as well as for ordinary business.

In the second tour he visited the birth place of Sakya muni and worshipped at the holy spots. Asoka's fame chiefly lies in the fact that he was a great patron of Buddhism. He made Buddhism a state religion and proclaimed its teachings to long and distant land. He transformed Buddhism from a local Indian Sect into one of the world religions. And as a means of diffusing a knowledge of the Law of Piety Asoka engraved a series of edicts on rocks and Stone Pillars throughout his dominions.

Q. 38. Discuss the causes of the downfall of the Maurya Empire.

Answer.

1. Asoka extended the Maurya Empire up to Kalinga. The administration of the empire though efficient, its outlying provinces were misgoverned by the imperial officers. This led to provincial discontent. On Asoka's death they managed to break away from the Mauryan Empire.

Main Points

1. Mismanagement of Imperial Officers
2. Weakness of Asoka's Successors.
3. Pacific Policy of Asoka killed Military Spirit.
4. Brahmanical Reaction.

2. Asoka's successors were weak and incompetent and they could not check the tide of disruption.

3. After the Kalinga war, Asoka had given up the aggressive militarism. The martial ardour of the soldiers had weakened by his pecific policy. Efficiency of the army was seriously impaired. Such a vast empire could not be maintained in fact without a strong army.

4. Thus disintegration set in. This was further helped by the foreign invasions of the Bacterian Greeks.

5. Asoka's propagation of Law of Piety had caused a great Brahmanical reaction. The Brahmans were annoyed at regulations against sacrifices which formed an essential part of their ritual.

Pushyamitra who was probably a Brahman, usurped the throne of Magadha He was a general. He usurped the throne of Magadha by slaughtering his master.

It has been said that the Mauryan Empire declined because of Asoka's weak and pacific policy. Certain measures introduced by Asoka against time honoured practices and privileges of the Brahmans were greatly resented by them. They promoted reaction which shook the foundation of the Mauryan Empire. Some historians do not agree with this view, because, in their opinion a militant Brahmanical reaction could not be provoked by any of Asoka's attitude or action against the Brahmans. But it is admitted that his policy of pacifism was largely responsible for the downfall of the Mauryan Empire.

Asoka did not want maladministration. His heart was full of sympathy and kindness for mankind but he could not relax the severity of Criminal Law in order to ensure a regard for peace and order. He tried to face the fact of life. Yet, it cannot be denied that his pacifism proved disastrous to his empire

After the Kalinga war, Asoka gave up military policy. He made his civic administrators the religious propagandist He called upon his descendants not to entertain thoughts of aggressive warfare. This impaired the military efficiency of the empire, and exposed it to the danger of foriegn invasion. The Greeks were encouraged to renew their invasions asmuch by the disorder and confusion which followed Asoka's death as by the military unpreparedness of the country. The responsibility for this disorganisation has been said to be entirely of Asoka's successors. They were selfish, weak and incompetent. They set up independent sovereignties and brought about the disintegration of the Mauryan Empire. It is difficult to see if these weak, and tyrannical successors could have arrested the fissiparous tendencies inherent in an empire of many races and faiths. Had they been strong rulers, they could have rekindled the martial ardour of the people. Pushyamitra did it and repulsed the attack of the Yavanas

It may, therefore, be said that Asoka's responsibility could only be indirect while that of his successors immediate and direct.

Q. 39. What was Asoka's conception of the duties of a king ? How far did he carry it out ?

Answer :

Asoka's inscriptions have their political importance in as much as we know from them the practical ideal of the state which he tried to realize. The Kalinga Edict I describes his view that the Government ought to bestow paternal care upon all his people. He says : All men are my children. And as father, I must promote their welfare and happiness. He also said that Rajukas were also appointed for the welfare and happiness of the country people.

Main Points

1. Paternal Care for the People.
2. Hard Work for the Public Good.
3. Material Comfort of the People, the Ultimate Aim.

In order to achieve this

ideal he spared no pains ; and worked hard for the public good. In Rock Edict VI he declared it that he would be ready for public business at all hours and places. Inspite of all his untiring efforts he was not satisfied with his exertions and despatch of business. By working hard in the interests of his people he had the consolation that he was only "obtaining his release from the debt" he owed to them. He did not place limits to the state activity.

He not only cared for the moral advancement of his people, but he also tried hard to add to their material comfort. He planted trees on the roadsides to give shade to man and beast, caused wells to be dug and rest houses to be constructed and arranged for the medical treatment of men and animals not only in his own dominions but in foreign lands as well. Asoka took particular care to see that justice was properly administered. It must be strict and impartial, but tempered with mercy in proper cases Capital punishment was not abolished and criminal law never relaxed. We also learn that he felt concern for prisoners ; in certain cases he thought families prisoners might be provided for. He appointed Dharma-mahamatras to remedy and prevent unjust nolestation, imprisonment and execution. He himself undertook tours of inspection to ascertain the condition of his people and to preach the Dharma to them.

Personal Supervision :

In order to achieve the ideal conception of his duties of the king, he tried to ensure that the appeals and petitions of his subjects were promptly heard and that public grievences were redressed without delay. He did not hesitate to hear cases and complaints at all hours and places. In Rock Edict VI he declares, "Now, by me the arrangement has been made that at all hours and at all places whether I am dining or in the ladies apartment, in my bedroom or in my closet, in my carriage. or in the palace garden the official reporters should keep me informed of the people's business, which business of the people I am ready to dispose of at any place."

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12. KANISKA

Q. 40. Who were the Kushans ? Whom do you regard as their greatest ruler, and why ?

Or

Q. 41. Sketch the career of Kaniska. Account for his greatness.

Or

Q. 42. Discuss critically the religious and political achievements of Kaniska.

Or

Q. 43. Sketch the career of Kaniska and indicate the main features of religion and politics in his time.

Ans. Introduction :

The Yueh chi were a nomad tribe. They inhabited the North-Western China. About the year 165 B. C., they were expelled from there by another tribe called Hiung-nu. The Yueh-chi tribe, therefore, was compelled to move westwards. They reached the valley of the river Jaxartes. They defeated them and occupied their country. But after some time the Yueh chi was defeated by another tribe, called Wusun. Now the Yueh-chi had to move further west. They reached the valley of the Oxus. They occupied Bactria and Sogdiana. There they began to live a settled life. They divided themselves into five groups and began to rule.

The Kushans :

One of the groups was of Kushans. In other words, Kushans formed a branch or section of the Yueh-chi tribe. This section became more powerful than others. *Knjula Kadphises I* became their leader. He defeated the other sections of his tribe. He united their principalities and began to rule over them. Thus, the foundation of the Kushan dynasty was laid.

Kadphises and Kanishka :

Kadphises I crossed the Hind, Kush and entered the Punjab about A. D. 48. His son *Kadphises II* greatly enlarged his dominions. He conquered the Punjab and a part of the Uttar Pradesh. He defeated the Sakas. It is thought that the *Saka Era* of A. D 78 was really established to commomorate his coronation. Like his father he issued coins. The coins of Kadphises I show that he was a follower of Buddha. The coins of Kadphises II show that he was a follower of Shiva. He was succeeded by Kanishka. Kanishka is considered the greatest of Kushan rulers of India.

Date of Kanishka :

Kanishka was the greatest Kushan ruler of India. But his date is not certain. Some historians say that he ruled before the Kadphises Kings. But this view is not accepted. Now it is generally believed that Kanishka was the successor of Kadphises Kings. But nothing is known about his relationship with them.

In the opinion of *Smith* and *Marshall*, Kanishka's rule began about 125 A. D. It came to an end in the second half of the second century A. D. This view has been found to be unsatisfactory. The opinion of Thomas and Rapson is accepted These historians say that Kanishka ruled in the first century A. D. He founded the Saka Ere beginning 78 A. D. "Kanishk'a era probably came to be called Saka Era because it was used for a long time by the Saka princes of Western India."

Conquest of Kanishka :

Kanishka was a very great conqueror. Due to his military success, he became the ruler of a large empire. He annexed Kashmir. He fought against the rulers of Saketa (Ayodhya) and Patliputra. He

consolidated his power in the basins of the Indus and the Ganga. Many inscriptions show that his Empire extended from Peshawar to Banaras and Mathura. His coins have been found at Gorakhpur and Ghazipur. His capital was Peshawar. There he had made many beautiful buildings.

After consolidating his dominions in India, Kanishka turned his attention to the west. He defeated the King of the Parthians. He challonged the power of the Chinese Emoire. This resulted in the conquest of Kashgar, Khotan and Yarkand. Soon thereafter, a Chinese general named Panchao defeated Kanishka. A few year latter Kanishka defeated the son of Panchao.

Extent of his Empire :

Regarding the extent of Kanishka's Empire *Sinha* and *Banerjee* say : "Outside India Kanishka's empire comprised Afghanistan, Bactria, Kashgar, Khotan and Yarkand. In India the Punjab, Kashmir, Sind and Uttar Pradesh (as far east Banaras) were almost certainly included within his dominions His coins have been found even in Bihar and Bengal. The eastern portion of his empire was governed by viceroys who used the titles of *Mahakshatrapa* and *Kshatrapa*. Kanishka himself lived at Purushapura (Peshawar)."

Kanishka's Religion :

Kanishka was a great conqueror, but he was also a great patron of Buddhism. He himself became a Buddhist at the beginning of his reign This is proved by epigraphic and numismatic evidences. Some of his coins have the figures of Buddha. In Peshawar he made a monastery and a high wooden tower. In it he put some relics of Buddha. He called the last great Buddhist Council. It was held in Jalandhar, or Gandhara, or Kashmir. Its proceedings were guided by two great Buddhist monks -- Vasumitra and Asvaghosa. It prepared commantaries on Buddhist canons. These were engraved on copper-sheets. Then they were placed in a *stupa*.

Kanishka was a follower of Buddhism. But he respected the other religions also. His coins show the figures of Greek Hindu, Mithraic, Zoroastrian and Elamite gods. This shows that he respected the various gods which were worshipped in the various parts of his large empire.

Patronage of Arts and Letters :

Kanishka was a patron of arts and letters. The monastery which he built at Peshawar was admired by the Chinese and Muslim travellers. These travellers came to India centuries after his death. He built a town near Taxila. It is said that he also built the town of Kanishkapura in Kashmir. His court was adorned by many famous Buddhist teachers, philosophers, poets and physicians. They were Parsva, Vasu, mitra, Asvaghosa, Nagarjuna and Charaka.

Conclusion :

Though, he was of foreign extraction, Kanishka was one of India's

greatest rulers. From his coins, and from a statue unfortunately broken which was found at Mathura we know that he was in appearance, a typical Central Asian. He was a tall, bearded, burly man, with a big nose. He wrote a long, quilted coat, such as may be seen in Turkestan today, and soft leather riding boots, and sat on a chair in European fashion. His mother tongue seems to have been an Iranian form of speech. Next to Asoka, he was one of the greatest patrons of Buddhism, and just as Asoka spread it to the south, Kaniska did to the north. Thanks to the efforts of these two rulers, Buddhism became the religion of the greater part of Asia.

Q. 44. Discuss critically the religious and political achievements of Kaniska.

Answer :

Kanishka was a great King. He was an able military commander and spent most of his life at field. By achieving various successes and conquests in the early years of his reign he established the Kushan rule and power from Kashmir to Benaras. Many evidences on record like the epigraphic and numismatic, prove how extensive his Indian dominion was which stretched from Gandhara to Benaras. His dominions were governed by military governors and Mahakshatrapas and Kshatrapas. Peshawar was his capital. He adorned it with many noble buildings. After having firmly established his rule in the basins of Indus and Ganges, Kaniska diverted his attention towards the military conquests in the west and defeated the Parthians. He was an ambitious prince; he subdued the chiefs of Kashgar, Khotan and Yaskand. He defeated the Chinese army and ruled over an empire which extended from the Altai mountains in the north to the river Krishna in the South. He brought all the chiefs of northern India, Gujrat and Maharashtra under him. This shows that he spent most of his life in waging wars. Thus, he ruled over a vast empire.

Main Points

1. Military Conquest.
2. Extent of his Empire
3. Military Aspirations and Long Military Career.
4. Ardent Follower and Patron of Buddhism.
5. Summoned Great Buddhist Council.
6. It Prepared Authoritative Commentaries.

Religious Achievements :—Kaniska not only achieved military conquest but he also became well-known for his active and liberal patronage of Buddhism. At first he worshipped many gods Babylonians, Persians and those of Hindus as well, but afterwards an ardent Buddhist.

Kanishka called a Buddhist council to settle disputed questions of Buddhist faith and practice. He built a great stupa and temple

of Buddha outside the Gates of the Capital City, in which the relics of Buddha in bronze casket were enshrined. Temples were raised for the preservations of sacred relics and images were introduced for the purpose of worship. Buddha's austere moral principles were simple, as Buddha had said practically nothing about God and the future world. Hinayana's religion was Buddhism without Buddha. Buddha nowhere appeared either as a heavenly person to be worshipped or even as an ascetic to be adorned. As against this "Hinayana" or Lesser Vehicle Buddhism of Kanishka's kingdom was of the "Mahayana" a great Vehicle type according to which Buddha was elevated into a God by Nagarjuna, the founder of the Mahayana School, to whom prayer and worship could be offered. Also the Hindu gods Brahma, Vishnu, Siva, Sarswati and Ganesh were introduced as the devotees of Buddha by him.

The images that were introduced for worship belonged to a separate branch of the Greeco Roman art. He summond the last great Buddhist council It was guided by Ashwaghosa, and Vasumitra. It prepared authoritative commentaries on Buddhist Scriptures which were engraved on sheets of copper and safely preserved in a Stupa specially constructed for the purpose.

There was also great missionary activity and the period saw the introduction of Buddhism in China by Kashyap Metanga.

Q. 45. What were the main contributions of the Kaniska to Indian culture and civilisation.

Answer :

Indian Civili ation :

The Kushan in India forms a very important chapter of Indian History. There were developments in many respects during this reign. The Kushan rule had extended over a vast dominion and a large empire had been established. During this reign the Indian civilisation had spread in Central and Eastern Asia. The use of Sanskrit language was coming in more and more, and it was used in the inscriptions replacing Kharosthi script of Yueh-chi kingdom. Kanishka though a foreigner was a great patron and lover of Indian religion, Indian arts and Indian Scholarship. In this period there was great literary activity. The names of three eminent Buddhist writers have been mentioned – Nagarjuna, Asvaghosa and Vasumitra.

Main Points

1. Development of Literature.
2. Religion and Medicine
3. Kanishka's Interest in Architecture and Indian Art.
4. A New Form of Religion-Mahayana developed.

In the world of religion, too, there were extensive changes. Mahayana form of Buddhist had develpoed and much preached.

garjuna was the author of several philosophical works in which he expounded and supported the Mahayana system. Asvaghosa was a scholar, a poet, a musician and a religious controvertialist. Buddha-Charit and Sutralankar are two of his best known works. Vasumitra was the author of an Encyclopaedia of Buddhist philosophy. Charaka was a physician of the Kanishka's Court. He wrote many works on Indian system of medicine.

Kanishka Prtronised Architecture and Sculpture :

Kanishka was also interested in many arts. He was a great builder. He liberally patronised architecture and sculpture. At Peshawar he built a very beautiful building of a stupa in which relics of Buddha were prescribed. He built the town of Kanishkapur. In the city of Mathura were built many fine buildings and artistic sculptures. Several beautiful status have been found to have been built in his time. It was in his time and the time o his successor that Gandhara style of art had developed and flourished. The Gandhara art was the branch of Graeco Roman art, the art of Sculpture. This as applied to Buddhist subjects came to be called Graeco-Buddhists.

The Gandhara School represents Buddha as a human being. These sculptures are a beautiful comment on his life. It gives artistic expression to the Mahayana system of Buddhist religion. Previously, he was represented by Buddhist sculptures in a way which merely showed his presence by symbols such as marks of feet, wheel or umbrella etc.

These are other forms of sculpture too. Sarnath, Mathura and Amravati, all produced good works of quality and they all had their distinct styles.

Rise of Mahayana System of Buddhism :

Originaliy, Buddhism as preached by Buddha and spread by Asoka was merely an Indian product. It was unaffected by foreign influence. But when it was propagated in distant places and foreign lands, changes in it had become inevitable. It had to be adopted to the taste and requirements of the people of various nationalities. Thus, it absorbed in it many beliefs and practices quite different from the primitive Buddhism. Thus, new school of Buddhism came to be called Mahayana a Great Vehicle. Thus, it emerged in a new form of religion. According to this, Buddha came to be regarded as a God, attended by a heirarchy of Buddhisattvas and other beings, 'acting as mediators between him and sinful men.' He was begun to be regarded and worshipped as a living saviour.

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13. THE SUNGA DYNASTY

Q. 46. **What do you know about the origion of the Sungas ? Why was the greatest king of the Sunga Dynasty ? What is its importance in the history of India ?**

Ans. Introduction :

The Maurya Empire began to decline after the death of Asoka. The Greeks from Bactria occupied a part of the Punjab Kalinga also broke away. In 185 B C. the last Maurya king, Brihadratha was murdered by his commander-in-chief, Pushyamitra, who founded the Sunga dynasty.

Origin of the Sungas :

Very little is about the dynasty of the Sungas. Some historians say that Pushyamitra was a Brahman. Hence, the rulers of the Sunga Dynasty were Brahmans. But this view is not supported by any proof. Kalidas in *Malavikagnimitram* represents Sungas as the scion of Baimbika family. Some historians say that this family was connected with the family of Bimbisara. But some other historians refer to the Bimbika river, which is mentioned in the Bharhut inscription.

Some scholars have suggested that the Sunga Dynasty was of Iranian origin. The reason is that the names of the Sunga kings end in "mitra". This word corresponds to 'Mithra" which means the Iranian sun god. Panini is of the opinion that the Sunga's were the descendants of the Brahman sage Bharadwaja, Hence, they were Brahmins. This view is generally held by the historians today.

Pushyamitra Sunga :

Pushyamitra Sunga, the founder of the dynasty was undoubtedly the greatest ruler. His empire was much smaller than that of Asoka. His dominions extended from Pataliputra to the river Narmada. They included the cities of Ayodhya and Vidisa in Malwa. It is said that he also ruled over Jalandhar Sialkot in Punjab.

After the overthrow of the Maurya dynasty, an independent kingdom had been established at Vidarbha or Berar. Pushymitra invaded Vidarbha, and included it in his dominions

Pushyamitra had to face a great danger from the north-west because the Greeks invaded the Punjab. We are told about this Greek invasion by Patanjali and Kalidas. They say that the *yavans* (Greeks) besieged Saketa (Ayodhya) and Madhyamika (near Chittor). It seemed that they would invade Pataliputra. But Pushyamitra's son Agnimitra defeated them We are not told who this Greek invader was. Some writers say that he was Menander, while others say that he was Demetrios.

Pushyamitra attached a very great importance to the above two victories—one against Vidarbha, and the other against the Greeks. Hence he performed two *Asvamedha* sacrifices These ceremonies show the great power of the Sunga Dynasty. They also show the revival of Brahmanism It is said that Pushyamitra was an orthodox Brahman. Hence, he persecuted the Buddhists. But there does not seem to be any fact in it.

Importance of the Sunga Dynasty :

The Sunga Dynasty has an important place in the history of

India. The rule of the Sunga kings forms an important epoch in the history of this country. There are four reasons for this *Firstly*, Pushyamitra checked the advance of the Greek invaders. He gave them a crushing defeat As a result of this, the Greeks never thought of invading India again. There were many Greek kirgs on the border of India. All of them began to develop friendly relations with the Indian rulers.

Secondly, there was revival of Brahmanism during the Sunga Period. A branch of Brahmanical religion, called *Bhagavatism*, became very popular. It began to attract a large number of Indian and foreign followers. The greatest among them was Heliodoros. He was the ambassador of Antialkidas.

Thirdly, there was a development in art. Many beautiful works of this period can be seen even today. The chief among them are the beautiful gates of Sanchi and the well-known railing of Bharhut.

Lastly, there was a development in literature. Patanjali, the great grammarian, lived in this period. His work *Mahavashya* is a classic today.

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14. THE SATAVAHANS

Q. 47. What do you know about the origin and original home of the Satavahans?

Or

Q. 48. Give a brief account of the History of Satavahans.

Ans. Introduction :

The Andhras were of Drairdian race. They lived between the Godavari and the Krishna river. It was called the Telegu country. They are described in the Altareya Brahmans as Dasyus (slaves) luring on the outskirts of Aryan settlements.

Main Points

1. Introduction.
2. Origin of Satavahans and their Home.
3. Date of the Satavahans.
4. Kings of Satavahan Dynasty.
5. Fall of the Satavahans.

Megasthenes saw them and wrote about them. He says that they lived in thirty walled towns. They had a large and powerful army. We also gather some information about the Andhras from the inscriptions of Asoka. In them they are mentioned as a Semi, independent people, who acknowledge the supremacy of Asoka. Perhaps after his death they became independent.

Origin of the Satavahans :

The King who destroyed the power of the Kanvas and Sungas

was *Simuka*. The Puranas say that he and his successors, were Andhras. But in the contemporary epigraphic records, these kings call themselves *Satavahans*. The name of Andhra is not mentioned at all. So it becomes clear that Satavahans were not Andhras.

Original Home of the Satavahans :

Some historians say that Satavahans were the servants of Andhras or *Andhra-Bhrityas*. They also say that the original home of Satavahans was in the Bellary district (Madras Presidency). In Asoka's inscriptions there is mention of a place, called *Satavahanahara* in Madras Presidency. From this point of view we can say that the Satavahans were of Kanarese origin. But here we have to remember one thing. The earliest records of the Satavahans were not found in the Andhra country, but in Central India and Northern Deccan. In the inscriptions of Kharavela we find them protecting the west. As such it seems that their original home was in the south of the *Madhyadesa*.

Dr. H. C. Roychoudhury says : "The name Andhra probably came to be applied to the kings in later times when they lost their northern and western possessions and became a purely Andhra power, governing the territory at the mouth of the river Krishna". He further says that the Satavahans or the so-called Andhras were Brahmans but they had a little admixture of Naga blo d.

Date of the Satavahans :

The Puranic traditions about the Satavahans do not agree. One of these tells us that thirty kings ruled for 450 years. This tradition is accepted by Smith. He says that the rule of this dynasty began about the end of the third century and came to an end in the third century A.D. Another Puranic tradition says that nineteen kings ruled for 3 0 years.

Bhandarkar says that both the above views are correct. He says that the nineteen kings belonged to the main stock of the dynasty and the eleven kings belonged to the branches of the main stock.

The *Puranas* say that Simuka was the founder of the dynasty and that he came after the Kanvas and the remaining Sungas. From this it becomes clear that Simuka came after the Kanvas. Thus, it can be said that he lived in the first century B. C. If only nineteen kings of the main stock ruled for three hundred years, their rule came to an end in the third century A. D.

Kings of the Satavahan Dynasty :

Simuka was the founder of the Sunga Dynasty. After him his brother, Krishna became the King. The third King was Satkarni. He was the son of Simuka. He was the greatest ruler of this dynasty. He conquered Eastern Malwa. He raised the prestige of the Satavahans. He performed a horse-sacrifice. His capital was at Pratisthana. It is modern Paitan in Hyderabad.

The next great King was Gautamiputra Satkarni. He conquered Maharastra. He defeated the Sakas, Yavanas and Parthians. His empire was large and powerful. It extended from the Kanarese country in the South to Malwa in the North. The city of Vaijayanti was included in it.

Gautamiputra was a great conqueror as well as a great social reformer. He raised the prestige of the Brahmins. He crushed the Kshatriyas. He safeguarded the interests of the low castes, He died in 130 A. D.

He was succeeded by his son, Pulumayi. He was the first Satavahana King who ruled over the Andhra country. The Saka Satrap of Ujjain was his father-in-law. He went to war twice against his father in-law. Both the times he was defeated. He ruled from 130 to 154 A. D.

Yajna-Shri-Satkarni was the last great ruler of the Satavahana dynasty. He conquered North Konkan. He ruled over Maharastra and Andhra. He had control over the sea also. His coins prove this things. He ruled from 165 to 194 A. D.

Fall of the Satavahans :

After the death of Yajna-Shri Satkarni the power of the Satavahans began to decline. His successors ruled over the Eastern Deccan and the Kanarese country only. Their power was made weaker by the Saka rulers. As a result of this, provincial governors became independent. Thus, by and by the Satavahan Empire came to an end.

Q 49. What was the social and economic condition of the people under the Andhras.

Ans. Introduction :

We get a good picture of the social and economic condition of the people under the Andhras from coins and inscriptions. We are giving brief account in the following lines.

Social Condition :

The society was officially divided into four classes. In the highest class were *Maharathis*, *Mahabhojas* and *Mahesenapatis*. Their position was very much like that of the feudal lords They held the charges of *Rashtras* or districts. The second class consisted of officials as well as non-officials. Among the officials were *Amatyas*, *Mahamatyas* and *Bhandagarikas*. They worked as ministers, treasurers, heads of various departments. Among the non-officials were the head of a caravan of traders and the head of a *Sresthin* or trade guild. The third class comprised the *Lekheka* (Clerk), the physician, the druggist, the goldsmith and the cultivator. In the fourth class were grouped the blacksmiths, the carpenters, the fishermen and the gardeners.

Religious Condition :

Religion was a flourishing state. There were two main religions of the people Buddhism and Brahmanism. Both the religions flourished side by side. Neither the first nor the second was looked down upon. The Andhra Kings were Brahmans: But most of their donations were given to the Buddhist institutions. The princes as well as the ordinary people tried their best to establish rest-houses and asylums for the *Bhikshus* (Buddhist clergy)

It was in this period that many of the Buddhist caves in the Deccan were excavated. They show two things. *Firstly*, the builders were pious and religious men. *Secondly*, the architects possessed a very high degree of artistic skill. These institutions were maintained in two ways. They got grants of lands and villages. They were given funds by the craft guilds.

In addition to Buddhism, Hinduism was also very popular. A very large number of people worshipped Shiva and Vasudeva. Many foreigners embraced Hinduism Among them the chief ware the Sakas and the Abhiras.

Economic Condition :

The economic condition of the people was good. They lived a happy life. Trade and industry were in a flourishing state. All the professions and occupations were organized into *Srenis* (guilds). We know from the Nasik and Junar inscriptions about the various guilds that were organised. Among these guilds were those of weavers, potters, corndealers, oil-pressers, bamboo workers, artisans and branziers.

These guilds acted as banks. They received money for deposit on interest. It shows the honesty and the durability of these guilds. Even kings and other persons put their permanent endowments under their care.

Foreign trade was carried on. It was very extensive. There were large sea-ports on the sites of Bassien and Broach. Ships from the west called on them. Paitan and Tagara were famous inland markets.

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15. THE PALLAVAS

Q. 50. Describe the history of the Pallavas.

Or

Q. 51. Describe in outline the political history of the Pallavas and write a note on Pallava art and literature.

Or

Q. 52 Were the Pallavas a foreign dynasty in South India ? What were their services to the country ?

Or

Q. 53. Give a brief history of the Pallavas. Comment on their architectural achievements.

Or

Q. 54. Describe briefly the history and culture of the Pallavas.

Or

Q. 55. Who were the Pallavas? What influence did they exercise on the culture of their times?

Ans. Origin of the Pallavas :

In the third century A. D. the power of Andhras in the Far South came to an end. By and by their place was taken by the Pallavas. But it is not known with certainty who the Pallavas were. Some historians say that they belonged to a Persian tribe known as the *Pallavas* Dr. Smith is of the opinion that the Pallavas belonged to the South India. They were connected with the *Kurumbas* and the *Kallars*. Dr. Smith's view now generally taken to be correct. Now historians generally agree that the *Pallavas* had their origin in the south of India. Thus, the view that Pallavas were a foreign dynasty in South India is given no weight.

Main Points

1. Origin of the Pallavas.
2. First Great King of the Pallavas.
3. Generel Features of their History.
4. Rise of the Pallavas.
5. Decline of the Pallavas.
6. Development of art and Architecture in their Time.

The First Great King of the Pallavas :

The first great king of the Pallavas was Siva-Skandavarman. He lived in the third century A. D. He ruled over Kanchi, Andhrapatha and some surrounding districts. He performed the horse sacrifice.

In the fourth century A. D., we hear of another Pallava King. His name was Vishnugopa. He was defeated by Samudragupta. Perhaps his defeat disorganised the Pallava Empire. It is perhaps due to this reason that we do not hear of the Pallavas for about a century and a half.

General Features of the History of the Pallavas :

The Pallavas were considered intruders in the south. Hence, they had to fight against the Tamil states. They defeated three Tamil kingdoms. They took blackmail from them. They brought all the royal families under their control. From the middle of the sixth to the middle of the eighth century they were the most powerful rulers in the south. They were at the height of their fame in the seventh century. During this century they made many beautiful

buildings and rock-cut temples. These have made the Pallavas immortal. Their capital was Kanchi or Conjeveram.

History of the Pallavas :

Towards the end of the sixth century Simhavishnu founded a new dynasty of the Great Pallavas. He defeated the Pandya, Chera and Chola king as well as the king of the Ceylon.

His successor is was his son, Mahendra Varman I. He ruled from 600 to 62: A D. From his time began the war between the Pallavas and the Chalukyas. He was defeated by the Chalukya King Pulakesin II. A part of his dominion was snatched away from him.

The defeat of Mahendra Varman I did not bring his glory to an end. Even to this day he is remembered for his many public works. He was the first king who made the rock-cut temples. He made caves at Dalavanur, Pallavaram and some other places. He also built a town and a reservoir. He wrote a well-known burlesque called *Mattavilasa-prahasana*. In his early life he followed the Jain religion but afterwards he began to follow Saivaism. As a Saiva he persecuted the Jains.

He was succeeded by Narasinha Varman. This king was the greatest ruler of the Pallava Dynasty. The first thing he did was to fight against Pulakesin II He defeated and killed this Chalukya king in 642 A D. The death of Pulakesin II broke the power of the Chalukyas in the South. As a result of this the Pallavas became very powerful. Under Narasinha Varman they exercised supreme control over the Tamil kingdoms and the Deccan.

After consolidating his power in the South, he sent two naval expeditions to Ceylon. He achieved success. He placed his own nominee on the throne of that country.

Narasinha Varman was not only a great conqueror, but he was also a great builder. He built the town known as Mamallapuram. He beautified it with seven Pagodas or rock-cut *Paths*. The Chinese travellers Hiuen Tsung visited Kanchi during his time.

Decline of the Pallavas :

The successors of Narasinha Varman were weak and inefficient. Paramesvara Varman was defeated by the Chalukya King, Vikramaditya I. Another Pallava King named Nandi Varman was defeated by Vikramaditya II. Kanchi was occupied by the Chalukyas. From this time the power of the Pallavas began to decline.

The last Pallava King was Aparajita. He received a crushing defeat at the hands of Aditya Chola. This was in the ninth century A. D. With this chapter of the Pallava-history finally closed. The Cholas became supreme in the south.

Religion :

All the Pallava Kings were mostly Hindus Some of them worshipped *Vishnu*, while others worshipped *Shiva*. As a result of this

both Vaishnavism and Shaivaism developed Some of the Pallava kings were Buddhists. The Digambara Jains had an influential position during the rule of the Pallavas. But whatever religion the Pallava Kings followed they were tolerant. Under them various religions flourished and developed.

Art :

The Pallava Kings patronised art and architecture. They built a number of tempels at Kanchi. These show the beautiful art that flourished then. The "Seven Pagodas" or Raths at Mamallapuram show the wonderful skill of man. Each of the pagodas is cut from a great boulder of rock. The relief sculptures have no parallel. The first art which flourished in the south was that of the Pallavas. This had earned for them an immortal place in the history of this country.

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16. THE CHOLAS

Q. 56. Give a brief Account of the history of the Cholas.

Or

Q. 57. Give a brief sketch of the history of the Cholas, and point out distinctive features of their system of administration.

Or

Q. 58. Describe briefly the history and culture of the Cholas.

Ans. Rise of the Cholas :

After the fall of the Pallavas, the Cholas became the leading dynasty in southern India. The first Chola king was Aditya, the conqueror of the Pallavas. But the most important ruler was Rajaraja the great He came to the throne in A D. 985. He subdued the whole of the Madras Presidency except Madras and Tinnevelly. He had a powerful fleet. He annexed the Laccadive Islands. In 1016 A. D. he sheathed his sword He left the government to his son, Yuvaraja Rajendra Choladeva.

Main Points

1. Rise of the Cholas.
2. Chola Administration.
   (a) Local Self Government.
   (b) Revenue.
3. Chola Art.

Rajendra like his father was a great conqueror. He defeated Mahipala, the ruler of Bihar and Bengal. He sent his fleet across the Bay of Bengal as far as Martaban in Burma To commemorate his expedition to the banks of the Ganga, Rajendra built a new capital. This he called Gangaikonda Cholapuram. He adorned it with a magnificent palace, a big temple and vast lake.

The Cholas like the Pallavas waged constant wars against the Chalukyas. In the war, first one and then the other got the

hand. In 1052, the Chalukyas defeated the Cholas in a great battle. It was fought at Koppam on the Krishna river.

Chola Administration :

(1) Local Self Government :

The Chola kings were constitutional monarchs. They gave the people a share in the government of their own affairs. From very early times their powers were limited by the five great assemblies. These assemblies were of people, priests astrologers, physicians and ministers.

A large degree of local self-government was allowed. The unit was called the *Kurram* or group of villages. Each group elected its own *Mahasabha* or board for one year, by drawing lots. The board had its own treasury. It was responsible for justice, irrigation, roads and village lands in its area.

The important place given to the village assemblies assured the central government of popular support. They developed a sense of responsibility among the villagers. These village groups were combined to form Districts (*Nadu*). The districts again were combined into Divisions (*Kottam*). These were managed by royal officers (Adhikari). The whole kingdom was divided into six Provinces.

(2) Revenue.

The government took one sixth of the produce of the land as revenue. Besides this, taxes were levied on imports, mines etc. Thus taxes proved a rich source of income. The land was regularly surveyed. Payment was made in gold or in kind.

Chola Art :

The Chola kings were magnificent builders. They constructed large artificial lakes One of them was sixteen miles long The kings knew how to make dams across rivers for irrigation purposes. They built handsome temples. These were usually in the form of a hollow square with a tank in the middle. The finest specimen is that at Tanjore.

The striking feature of the Tamil temples is the high tower or steeple (*Gopuram*) over the gateway. The tower may often be seen for many miles. Only one block of stone forms the summit of the Tanjore temple. This block is 2 ½ feet square. It is said to weigh over 80 tons. In order to place it in position, a ramp four miles long had to be constructed. This gives us an idea of the mighty feats of engineering undertaken by the Cholas.

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17. THE GUPTAS

Q 59. Sketch the career of Samudragupta and give an account of the Gupta Empire under his rule.

Or

Q. 60. Give an estimate of Samudragupta.

Or

Q. 61. Whom do you consider the greatest ruler of the Gupta dynasty and why ?

Ans. Introduction :

Chandragupta I was the founder of the imperial Gupta dynasty. He rose to importance by marrying Kumara Devi, a princess of the Lichchhavi clan. His reign did not last long as he died in 335 A. D. He was succeeded by his son, Samudragupta. He is considered the greatest ruler of the Gupta Dynasty.

Main Points

1. Introduction.
2. Conquests of Samundra Gupta.
   (a) Conquest of Northern and Central India.
   (b) Conquest of Southern India.
   (c) Conquast of Tribal Republics.
3. Extent of Samudragupta's Empire.
4. Estimate of Samudragupta.

His Conquest of Northern and Central India :

Samudragupta spent his early years in conquering the northern India He subdued the princes of the Gangetic plain. He brought the wild forest tribes under his control. We find from the Allahabad inscriptions that he conquered nine princes of the North. Of these three were Naga princes. They were Ganapati Naga, Nagasena and Nandi. Ganapati Naga ruled over Narwar and Besanagar in Central India. Nagasena was the ruler of Padmavati, which was in the Sate of Gwalior. The forest states conquered by Samudragupta consisted of the Vindhyan region of Jabalpur and Ghazipur. All the states conquered by Samudragupta were included in his empire.

His Conquest of Southern India :

After conquering the northern and Central India, Samudragupta turned his attention to the sousb. He conquered many kings. He reached up to Kanchi. Among the important kings defeated were Mahendra of Kosola (district of Raipur, Sambalpur and Bilaspur), Vyaghra raja of Mahakantra (in Central India) and Vishnugopa. The last was the Pallava King of Kanchi.

The conquered states of the south were not included in the Gupta Empire. Samudragupta only received the submission of the kings he had defeated. From them he got a very large amount of money and gold.

Conquest of Tribal Republics :

Samudragupta's success in the north and south terrified the rulers of the frontier states in the east and the west. They themselves submitted to him. They paid him tribute and homage. The states in the east were Samatata, Kamrupa, Davaka Kartripura and Nepal. The states in the west were Malavas, Arjunayans, Abhiras. These states were in Eastern Rajputana and Malva. Vandheyas and Madrakas submitted to him. The former lived on the banks of the Sutlej and the latter in the central Punjab The Kushans, the Sakas and Murandas who were in the north-west of India were also terrorised by him.

Sinha and *Benerji* write : "Samudragupta's fame transcended the geographical borders of India and attracted the people of Ceylon and all other dwellers in islands. Meghavarna, King of Ceylon, sent an embassy to him and secured his permision to erect a monastery at Bodh Gaya It is possible that Samudragupta exercised some control over the Hindu colonies in Malay Peniusula, Java, Sumatra and other islands in the Indian archipelago. The "Digvijaya" naturally celebrated his victories by the performance of the "Asvamedaha sacrifice".

Extent of Samudragupta's Empire :

At the close of his reign Samudragupta's Empire included almost the whole of Northern India. Broadly speaking his Empire extended from the Brahmaputra on the east to the Jumna and the Chambal on the west. It was bounded by the Himalayas on the north and by the river Narmada on the south. Thus, practically the whole of Northern India except western Punjab, North West Frontier Province, Kashmir, Sind, Western Rajputana and Gujerat was under his control.

In the south his Empire comprised the highlands of Madhya Pradesh and Orisa, and a long stretch of land extending up to the city of Madras in the south

Besides these. there were five frontier states which acknowledged his supremacy. These were epal, Assam, Davaka (Eastern Bengal), Samatata (Delta of the Brahmaputra) and Kartariputra (Kumaon and Garhwal). The rulers of the Saka and Kushan kingdoms as well as of Ceylon and other islands were his submissive allies.

Thus, Samudragupta had established a strong central authority. But he also recognised local autonomy. The greater part of the Empire was directly ruled by him with the help of his officials.

An Estimate of Samudragupta :

Samudragupta was a man of many-sided genius. He was a scholar, a poet, a musician and a warrior. The Allahabad Inscription says : "He established his title of *Kaviraja* by various poetical compositions". Probably he wrote some poems which have been lost. He found a great pleasure in the society of learned men. He was a lover

of music. This is proved by some of his coins. On them we find him playing on the flute. He patronized the learned men. The famous Buddhist scholar Vasubandhu was his minister.

Samudragupta was a great conquerer. He was a great military leader. He has been rightly called the *Indian Napoleon* He received the respectful homage of the Kushan kings of the north-west. His friendship was sought by the ruler of Ceylon in the far south. These two examples show that he was respected throughout India.

Samudragupta was a shrewd statesman. His dealings with the frontier kings and the tribal states show that he possessed the qualities of firmness and moderation. As a result of this he secured their allegiance. At the same time he allowed them to enjoy their autonomy. He knew that he would not be able to keep his control over the far south. So he never included it in his empire Thus, he kept his dominions well undor his control.

In religion he followed the Brahmanical faith. But he tolerated all the other religions. He showed favour to the Buddhist scholar Vasubandhu. He appointed him his minister. He allowed the King of Ceylon to build a monastery at Bodh Gaya.

Q. 62. Write what you know about the Gupta administration.

Ans. Introduction :

The administration of the Gupta was in many ways different from that of the Mauryas. We see these differences in the following things.

The King :

The king as in the times of the Mauryas was the head of the State. His succession to the throne was generally herediary. But sometimes the successor was nominated by predecessor. Samudragupta and Chandragupta II were nominated by their predecessors.

Character of Kingship :

The character of kingship had much changed. It was not the same as it was in the Maurya times. This change was brought about by the foreign rulers. The Maurya king was a man but he was specially favoured by God. This was the reason that Asoka was called *Devanampriya*. Under the Guptas the kingship became divine. A Gupta king was considered the *Supreme Deity* and the *Incomprehensible Being*.

King's Ministers :

The king was the supreme head of the government. He formed the policy of the state. He appointed his own Ministers. Their office was hereditary. It was not so in the time of the Mauryas. Some of the Ministers of the Guptas were *Mantrin* (Confidential Adviser), *Sandhi Vigrhaika* (Minister for Peace and War), and *Akshyapatalika* (Minister in charge of the records).

We do not know whether the Gupta kings had a *Mantriparishad* or Council of Ministers as the Mauryas had. We find from the Allahabad Pillar inscription that there were *Sabhas* But it cannot be said that these *Sabhas* were Councils of Ministers. But we find from a Basrah seal that *Parishads* had an important place in the local government.

Besides the Ministers there were some other officials also. They were generally military officers. But there was no division of duties of civil and military officers. The one carried on the duties of the others.

Administrative Divisions :

The Gupta Empire was very vast. Hence it could not be administered directly from one centre. So for the purpose of convenience, the Empire was divided into a number of provinces *Deshas* and *Bhuktis*. The provinces sub-divided into districts - *Pradeshas* and *Vishayas*. The district comprised a number of villages, which were the smallest units of administration.

The provinces were governed by Wardens of the Marches *Goptris* —or Viceroy (*Uparikas* or *Uparika Maharajas*). Sometimes the governors of the provinces were princes of the royal family.

The *Vishayas* (districts) were governed by *Vishayapaties* or District officers. Some of them were directly under the Emperors, while some were under the Provincial Governors.

The District officers were helped in the work of administration by Guild-Presidents (*Nagara Shreshthi*); the Chief Scribe (*Kayas Aha*) and some important men of the district.

The village was administered by a *Gramika* (Headman). There was a Village Council. It helped the King's officers in administration.

Q. 63. **Discuss the causes that led to the disruption of the Gupta Empire.**

Or

Q. 64. **Give an account of the decline and downfall of the Gupta Empire.**

Ans. Introduction :

The Gupta Empire was at the height of its glory during the reign of Chandragupta II. But by the end of the fifth century it had begun to break up. By the middle of the sixth century it became extinct. The causes of the downfall of the Gupta Empire were many. We are giving them below.

Rise of the Pushyamitras :

The Pushyamitras were a warlike tribes. They became powerful during the reign of Kumaragupta I. They struck hard at the Gupta Empire. The blows were so strong that the Empire began to totter. The empire was, however, saved by Skandagupta. But it was not to last long. Just after Skandagupta's accession, the Huns began their invasion.

Invasions of the Huns :

The Huns attacked the central and western parts of the Empire. Skandagupta defeated them. But this was only for the time being. As soon as he died, the Huns began their invasions again. During the reign of Buddhagupta "outwardly the Gupta Empire suffered no diminution and its authority was still acknowledged as far as the Bay of Bengal in the east, the Arabian Sea in the west, and the river Narmada in the south." But "its power and prestige had considerably declaimed and some of its outlying provinces like Kathiawar and Bundelkhand were already enjoying a semi-independent status."

Main Points

1. Introduction.
2. Rise of the Pushyamitras.
3. Invasion of the Huns.
4. Disloyalty of Provincial Governors.
5. Dissensions among the Gupta Princes.
6. Effect of Buddhism.
7. Couclusion.

After the death of Budhagupta the Huns renewed their attacks. They occupied the Punjab and the Eastern Malwa. Thus, the downfall of the Gupta Empire became a question only of time.

Disloyalty of Provincial Governors :

External invasions were not the only cause of the decline of the Gupta Empire. Undoubtedly these invasions had made the central Goverament weak. The ambitious provincial governors took advantage of this weakness. Many of them were hereditary. As such they exercised a great influence on the local people. Hence, taking advantage of their position they declared themselves independent. The Maitrakas of Valabhi were the first to proclaim their independence.

Then came the turn of Yasodharman of Mandasor. After defeating the Huns he was filled with great pride. This made him to throw off his allegiance to the Guptas. He even built pillars of victory in 533 A. D. By doing so he set an example to others. Consequently, the Mankharies in the Uttar Pradesh and the Gand s in Bengal became independent. This disloyalty of the Provincial Governors struck at the root of the Gupta Empire. The Guptas failed to bring them under their control.

Dissensions among the Gupta Princes :

Another important cause of the downfall of the Gupta Empire was the dissension among the Gupta Princes. They did not take a united stand against their common enemies. Sometimes they took opposite sides in the struggles and convulsions of the period.

Effects of Buddhism :

The last cause of the downfall of the Gupta Empire was the effect of Buddhism. The later Guptas had become the followers of the Buddhist religion. As a result of this their military power was weakened.

Conclusion :

All the above causes contributed to the downfall of the Gupta Empire. The Gupta rulers perhaps ceased to exercise their effective authority even in Magadha by the middle of the sixth century A. D.

Q. 65. Why is the Gupta Age regarded as the 'Golden Age' in the annals of ancient India ?

Or

Q. 66. Briefly describe the cultural achievements of India in the age of the Guptas.

Ans. Introduction :

The age of the Guptas has rightly been called the "Golden Age", in the annals of ancient India Except perhaps, for a brief period under the Emperor Asoka, India has never been so prosperous as she has been under the Guptas. The chief characteristics of their period are as follows :

Main Points

1. Introduction.
2. Language and Literature.
3. Religious Literature.
4. Growth of Science.
5. Art.

Language and Literature :

One of the features of the period was the development of classical Sanskrit. It is said that the '*nine gems*' of learning flourished at the Imperial Court. The *Kavya* or Court Epic was encouraged. The Emperors maintained poets laureate like Harisena to write poems about their exploits. These poems were engraved on pillars. So great was the output of literature, art, science and drama, that the Gupta age has sometimes been called the Hindu Renaissance. It has been compared with England under the Tudors.

The Guptas were, in particular, patrons of the drama. During the reign of Chandragupta II, lived the famous Kalidasa, the Indian Shakespeare. Kalidas wrote three great dramas *Sakuntala, Vikramorvasiya* and *Malavikagnimitra*. His masterpiece is Sakuntala It has won the admiration of the whole world. Other great dramas of the period are *Mricchakatika* and *Mudrarakshasa*. The latter is particularly interesting. It is an historical play, written about the emperor Chandragupta Maurya, and his minister Chanakya or Kautilya.

Lyric poetry was also very popular. Kalidasa was equally distinguished as a lyric writer. His most beautiful poem was the

Meghduta or Cloud Messenger. In it the exiled Yaksha sends a message by the dark rainclouds to his beloved wife in the distant Himalaya mountains. Both this poem and the *Ritu:amhara,* or Cycle of Seasons, abound in lovely imagery.

Religious Literature :

During the Gupta period, owing to the revival of Brahmanical Hinduism, there was great activity in religious and legal literature. The great legal code, the *Manava Dharam Sastra* or Laws of Manu, was drawn up. It set out in detail the duties, rights and privilegs of the four castes and their relations to one another. The six orthodox systems of philosophy were compiled.

The *Ramayana* and *Mahabharata* were revised in their present form. In the latter was inserted the great philosophical poem, the *Bhagavad Gita* or Lord's Song. Arjuna is terrified at the prospect of a battle in which so many of his kinsfolk are doomed to perish. Krishna who is Arjuna's charioteer, consoles him by explaining that there is no sin in doing one's duty, provided that it is done without any thought of reward or punishment. Each caste has its own particular *Dharam* or set of duties. But all duties rank the same with God. It is not necessary for a man to renounce the world in order to achieve salvation. This noble poem contains the loftiest exposition of the Hindu religion in a practical form. It has been the consolation of millions of pious Hindus throughout the ages. It is the most popular and universally read of all Sanskrit religious works.

Growth of Science :

Between the third and seventh centuries A. D., books came into common use. In the north, they were written in ink on birch bark. In the south, they were written with an iron stylus on palm leaves prepared for the purpose. The use of the books, no doubt, assisted the growth of science.

Astronomy and mathematics flourished. Hindu astronomers borrowed a good deal of their knowledge from Alexandria. The movements of the sun moon and planets were accurately described. An attempt was made to estimate the diameter of the earth. The astronomer Brahmagupta was the first to enunciate the law of gravitation. He stated that the earth, by its nature, attracted other bodies to it according to their weight. Mathematics made considerable progress. The Vaisesika school of physicists propounded the atomic theory.

Medicine and surgery were taught. Students dissected dead bodies. Operations were performed. No doubt the hospitals which were erected all over the country assisted the practice of medicine. The two principal writers of medicine were Charaka and Susruta. From the habit of studying the effect of drugs, both vegetable and mineral, the sciences of botany and chemistry began to be evolved.

Art :

Artists found liberal patrons in the enlightened Gupta monarchs. Some beautiful sculptured work was produced. The Greek influence seen in the Gandhara school has now been absorbed. The sculptures are thoroughly Indian in spirit. The figures are tall, graceful and refined. The treatment of the drapery is delicate and transparent. It shows the outline of the limbs. It is very striking.

The Buddha now appears as a divine being, with a halo. Painting, as a decoration for the walls of temples began to be practised. It reached its highest perfection in the famous Ajanta cave paintings. Structural buildings of the period have mostly perished. But we know from the descriptions of them given by the Chinese pilgrims that they were of great size and beautifully decorated.

The working of metals was well understood. The famous iron pillar at Mehrauli, near Delhi,. which bears an inscription of Chandragupta II (above A. D. 431) is a wonderful example of the ironworkrs skill. The casting of statues in copper was also brought to a high state of perfection.

At this time, northern India was in touch with Greece, Persia and China. This gave a great stimulus to her progress in the arts and science. All these countries benefited from the exchange of ideas. Long journeys by sea and land were common. People went to Alexandria, Java, and even the Chinese coast.

Q. 67. Write short notes on the following :

(i) Kalinga War, (ii) Pushyamitra, (iii) Arya Bhatt.

Answer :

Kalinga War :—Kalinga is a country on the coast of the Bay of Bengal between the Mahanadi and Godawari rivers In 261 B. C. Asoka went on war with Kalinga. A hard battle was fought But after all Asoka overcame the resistance and conquered that kingdom. This was his first war and the last for the rest of his life.

He was so much struck with the murder and bloodshed in this war that he could not bear the sight of the horrors it brought about and the calamities that it caused to the people. The sword was then sheathed. Aggressive warefare was totally given up forever thereafter. Kalinga War proved to be the turning point in Asoka's Career. In place of military conquest he made it a policy to conquer men's hearts by piety—the policy of Dharm-Vijai.

Thus, Kalinga War may even be regarded as one of the decisive events in the History of the world, since it produced a change in the mind of Asoka which led to far reaching effects, lasting even upto this day.

Pushyamitra :— A Brahman family, Sungas by name, suceeeded the Mauryas in Magadha and the neighbouring provinces. These Sungas belonged to the Bhardwaj Clan. Pushyamitra was the founder of a family in this Clan, whose name is styled Baimbika and not Sunga. Pushyamitra was the general of the last of the Imperial Mauryas, whom he defeated, as they had proved tyrannical and incapable of checking the tide of Greek invasion; and thus Pushyamitra kept up the prestige of the arms of Magadha.

The dominions of the new king extended far south as Narbada and upto Jullundhar and Sialkot in Punjab.

Pushyamitra died after a reign of thirtysix years. His dynasty had become obscure after two more generations, as the power of the family weakened after Agnimitra the grandson of Pushyamitra.

The importance of the family lay in the fact that it depended Aryavarta against the barbarian hordes of the frontiers when Mauryan hegemony had totally declined. This was also a beginning of the Brahmanical movement which reached in Zenith during the Gupta period.

Arya Bhatt was among the nine gems of the Court of Chandra Gupta II. He was born in the latter half of the fifth century A D. He was an eminent astronomer of the Gupta Period.

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18. THE HUNS

Q. 68. Give an account of the Huns invasions and point out their effects.

Ans. The Original Home of the Huns :

The Huns were a nomad tribe. Their original home was in Central Asia. They were powerful and fearful. In the fourth century A D. they left their home. They divided themselves into two groups. One group went towards Europe. The other group settled in the valley of the river Oxus.

Main Points

1. Original Home of the Huns.
2. Coming of Huns to Indian Frontier.
3. Their Invasions.
4. Effects of their Invasions :
   (a) Political Effects.
   (b) Social Effects.

The Coming of the Huns to the Indian Frontier :

The Huns who went to Europe devastated that country. The Huns of the other group attacked Persia and India in the 5th century A. D. They began to be called the *White Huns.* First they conquered Persia. After that they defeated the Kushan kingdom of Kabul. Then they settled on the Indian frontier.

The Huns Invasions :

The Huns began to invade India towards the close of Kumaragupta's reign. Their first attack was made about 455 A. D. But they were driven back by Kumaragupta's son Skandagupta. The Gupta rulers, however, could not check them permanently. About the year 4 6 they began their invasions again. This time they took possession of the kingdom of Gandhara (modern Peshawar). They made Gandhara their base. From there they attacked India every now and then. Their leader was Tormana. Under him they made large conquests. They extended their control upto Iran in Eastern Malwa. Their leader took the title of *Maharajadhiraj* He conquered the Valabhi Kingdom. His power became supreme in many parts of Northern, Central and Western India.

Tormana died. His son Mihirgula succeeded him in 502 A. D. He made Sialkot his capital. He was a very cruel man. He killed a very large number of people. Hence there was a national rising against him. Some Indian kings combined against him. The work of combining was done by Baladitya. He was a Gupta king, who ruled in Magadha. The combined Indian forces fought under Baladitya. He defeated and captured Mihirgula. But he set him free in 510 A. D.

Once again Mihirgula began his attacks on Indian kings. But he was again defeated by Yasodharman in 5 3 A. D. He was the ruler of Mandasor in western Malwa. This defeat crushed the power of the Huns. Mihirgula was imprisoned. But he was set free. Ashamed at his defeat he gave up the idea of attacking Indian kings.

Mihirgula went to Kashmir. The king of that country gave him a good reception. Mihirgula began to live there. But he proved a traitor to the King of Kashmir. He seized the throne. Thus, once again he got power. Again he began his cruelties. He began to trouble the peace-loving Buddhists. He destroyed their stupas. He robbed their treasury. Fortunately, he died in 540 A. D.

His defeat broke up the power of the Huns in India. Many of them left India. Those who remained were defeated by Indian princes. The foremost among them were the Mankharies. By and by the Huns became absorbed in the Rajputs.

Effects of the Huns Invasions :

Writing about the effects of the Huns invasions, *Smith* says : "Their invasions mark a turning point in the history of northern and western India, both political and social." The political and social effects were as follows :

(1) Political Effects :

The Hun invasions put an end to political system of the Guptas. Thus, the political unity of Northern India was destroyed. The Gupta Empire began to break up. As a result of this many new

kingdoms began to rise. Three of these were more important. The first was the kingdom of Valabhi in Saurashtra. It was established by a foreign tribe called the Maitrakas. The second and third kingdoms were of Bharoch and Bhinamal (in Rajputana). They were founded by the Gurjaras. They were also foreigners.

(2) Social Effects :

The Huns were absorbed in the Hindu society. They got a place among the Rajputs. Many Rajput clans have descended from the Gurjaras and other Hun tribes. Thus, the Huns became important persons in the population of India. There was a great admixture of blood. The Hindus wanted to keep their blood pure. Hence, they made the bonds of caste system tighter.

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19. HARSHAVARDHAN

Q. 69. Narrate briefly the history of King Harsha. What has Hiuen Tsang said about him ?

Or

Q. 70. Write what you know of the administration and military achievements of Harsha.

Or

Q. 71. Sketch the career of Harshavardhan and describe his administrative achievements.

Ans. Introduction :

At the sacred city of Thanesar, reigned a Raja named Prabhakara Vardhana. Prabhakara had two sons, Rajya and Harsha, and a daughter named Rajyashri. Prabhakara was a mighty warrior He was constantly engaged in wars against the Gurjaras, Hunas and other invaders. Prabhakara died of fever. Soon after, Rajya Vardhana was treacherously assassinated by Sasanka king of Gauda in Bengal. Hence the nobles unanimously elected to the throne the young prince Harsha He had already distinguished himself as a soldier. This was in October, A.D. 506.

Main Points

1. Introduction.
2. Military Achievements of Harsha.
3. Harsha as a Monarch.
4. Hiuen Tsang's Description.
   (a) Common People.
   (b) Administration.

Military Achievements of Harsha :

After a long campaign, lasting for six years, Harsha subdued the whole of northern India, from Assam to Kathiawar. He then tried

to cross the Narbada. But he was defeated by the powerful Chalukya king, Pulakesin II. Rajputana, Sind and the Punjab remained under their Huna and Gurjara conquerers. They were never subdued. During five years, it is said, "The elephants never quitted their harness, nor the soldiers their armour."

Harsha as a Monarch :

We are fortunate in having two vivid descriptions of the reign of Harsha. One is a prose *kavya* or historical romance entitled the *Harsha Charita* by Bana. The other is an extremely interesting account of the country and its ruler by the great Chinese pilgrim and traveller, Hiuen Tsang. He set out from China in A D. 629. He spent on less than fifteen years in India. He visited every kingdom in the country. He made many notes about the peoples, customs and religions of the place which he saw. Eight of these years he passed at the court of Harsha, or in his dominions.

Harsha's capital was at the historic city of Kannauj. It was a wealthy town. It was well laid out with tanks and public gardens. A conspicious feature was the number of monasteries, with crowds of yellow robed monks. They lived on the bounty of the king and other wealthy patrons. Like all successful Hindu rulers, Harsha was a benevolent autocrat. He depended largely upon his personal exertions and influence. Except in the rainy season, he toured indefatigably. He supervised his officers, and personally investigated complaints. Officers had to keep careful accounts and diaries for the Emperor's inspection. Wherever he travelled, temporary camps of bamboo and reed were erected, and burnt after his departure. Courtiers were stationed along the roads, to keep him in touch with different parts of his vast dominions.

The country, however, was not so orderly as in the days of Fa-Hien. Robbery was frequent, both on the roads and the river highways. Hiuen Tsang, in spite of his sanctity as a Buddhist elder, was more than once attacked. But was lucky to escape with his life.

Punishments were severe, Death penality was not inflicted But mutilation was practised. Prisoners were left to starve to death. Torture and trial by ordeal were allowed in order to ascertain a prisoner's guilt or otherwise. Like the Guptas, Harsha maintainted rest-houses for travellers, hospitals for man and beast, and other charitable institutions.

Hiuen Tsang's Description :

Common People :—Although they are naturally light-minded, yet they are upright and honourable. In money matters they are without craft. In administering justice they are considerate. They dread the retribution of another stage of existence. They make light of the things of the present world They are not deceitful or treacherous in their conduct. They are faithful to their oaths and promises. In their rules of government there is remarkable honesty.

In their behaviour there is much gentleness and sweetness. With respect of criminals and rebells, these are few in number, and only occasionally troublesome.

Administration :—The revenues from crown lands are divided into four parts. The first is for carrying out affairs of state; the second for paying the ministers and officers of the crown; the third, for rewarding men of genius; the fourth, for giving alms to religious communities. In this way, the taxes on the people are light. The services required of them are moderate. Everyone keeps his wordly goods in peace. All till the soil for their subsistence. Those who cultivate the royal estates pay a sixth p rt of the produce as tribute The merchants who engage in commerce travel to and fro in pursuit of their calling. Rivers and toll-bars are opened for travellers on payment of a small sum. When the public works require it, labour is exacted but paid for. The payment is in strict proportion to the work done.

Q. 72. Compare Asoka, Kanishka, and Harshavardhana as patrons of Buddhism.

Answer.

Introduction :—It will be noticed that a strong parallel between the patronage of the three kings in favour of Buddhism is hardly possible and justified. There is a declining gradation in their religious sentiments. Their manner and methods towards patronage were in accordance with the time and hence altogether different from each other.

Main Points

1. Introduction.
2. Asoka's Religious Activities.
3. Transformation of Buddhism.
4. Religious Councils.

Asoka :—He was deeply affected, and affected to thecare by the horrors of the Kalinga War and the miseries it inflicted on the people. He was so struck with remorse that the whole tenor of his life was completely changed. He was driven to take refuge in the Law of Piety or duty. He can〈s〉 more and more under the influence of Buddhism. He went out on a tou round the principal holy places o Buddhists. In all these places he granted liberal endowments and set up memorials.

For tours of pleasure, he substituted tours devoted to the inspe tion of the country and the people and to the preaching of the La of Piety (Dhamma). Though for a short time, Asoka assumed t' monk's garbs but joined the monastic order and rule of life I began to promote the monastic order in right earnest. Asoka's fame rests mainly on the position which he held as the great patron of Buddhism. He made it the State religion and proclaimed its doctrines far and wide. Buddhism which was only in the form of a local

Indian sect was changed into one of the world religions. It was an achievement of which the glory is due to Asoka alone.

1. In order to diffuse a knowledge of the Law of Piety, he engraved a series of edicts on rocks and stone pillars throughout his dominions.

2. He appointed a new class of officers called Dharma-Mahamatras to enforce obedience to these moral regulations.

3. He instituted a regular official propaganda for the spread of the Buddhist doctrines.

4. The moral regulations issued and enforced by the king were supplemented by works of practical piety.

5. Asoka's zeal for Buddhism was not satisfied by effecting means of publicity and propagation throughout his empire. He organised a system of mission to preach the Law of Piety to Tamil Kingdom of far South, Ceylon, Syria, Egypt, Macedonia, and various places in Asia, Africa and Europe. The propaganda had little effect in Lower Burma, where the earliest form of Buddhism in the country was of the Mahayana form quite different from the Buddhism of Asoka which was of the Hinayana kind.

Kanishka :– The fame of Kanishka, too, rests not on his military achievements but on the fact that he was also an active and liberal patron of Buddhism. There are numerous evidence to prove that he became a Buddhist at the beginning of his reign. In his zeal for patronising Buddhism he built a huge relic tower and monastery at Peshawar which was highly admired by the Chinese and Muslim travellers of later times. Like Asoka, he convened a Buddhist Council for setting several controversial issues that had arisen into the Buddhist faith and practice. The results of the Council were authoritatively engraved on copper sheets and placed for safety in a Stupa purposely constructed. Though a Buddhist and a great patron of Buddhism, he drew his philosophy from various schools of religion – and worshipped a strange medley of Gods such as Zorastrian, Greek and Hindu etc. He showed respect to the duties of various creeds which existed in his far flung kingdom.

From the Gandhara sculptures as also from Kanishka's coinage it has been clearly noticed that during this time Buddhism had undergone a considerable change. Primitive Buddhism, which Buddha preached and was spread by Asoka to the distant lands was a purely Indian Product. It remained unaffected by any foreign impact. In the mean while, a change was deemed most inevitable. Buddhism had got to be adopted to the taste and requirements of various nationalities, and due to complex interaction of several foreign creeds it was practically changed into a new religion. At this time Buddha came to be worshipped as a living saviour. This new school was Mahayana whereas the primitive Buddhism ignored the Divine. The new Buddhism made Gautama a god.

Harshavardhana :

Harsha was an extremely devout man. Many hours of each day were spent by him in religious practices. As first, he worshipped Hindu gods, the Siva and the Sun, but afterwards he became more and more inclined towards Buddhism. He favoured Mahayan form to the Hinayana. As a patron of Buddhism, he tried to emulate Asoka. Slaughter of animals and use of flesh food were forbidden. In spite of his Buddhist sympathies he honoured his cld Hindu gods and favoured the Brahman Harsha used to hold quinquennial assemblies at various places in his empire. Their purpose was to settle disputed issues or religious subjects Once it was held at Kannauj the Capital of Harsha. Then it moved on to Prayag. There he distributed the wealth of his treasury to the holy men of Hindu, Jain and Buddhist religions He gave away his all including his goods, gems and jewels. He, thus, distributed his accumulated treasures after every five years.

Q. 73. "Harsha was the last great Hindu Emperor." Explain.

Ans. Introduction :

Harsha ascended the throne in 606 A. D. at the young age of 16. He accepted very reluctantly the position of responsibility thrust upon him. This was the period of confusion and anarchy in Northern India caused by the Invasion of Huns. He wanted to restore order by bringing Northern India under the central authority. He, therefore, got engaged in a career of warfare and conquests. He fought continuously for five years and a half By 612 A. D the work of subjugating the whole of Upper India including the greater part of Bengal and the eastern part of Punjab was completed. He turned his arms and attention towards the South in 620, but was effectively checked by Pulkeshin II of the Chalukya dynasty. He, therefore, had to accept the Narbada as the Southern frontier of his dominion.

Main Points

1. Introduction.
2. His Personal Qualities.
3. His Administration.
4. His Religious Attitude.
5. Central and Foreign Relations.
6. Imperial Capital.
7. The Last Great Hindu Emperor.

In 634 A. D. Valabhi dependencies as Anandpura, Cutch and Southern Kathiawar also submitted to him. Assam and Nepal also accepted his over lordship by 643.

His Personal Qualities :

Harsha was a strong and vigorous ruler, untiring in the discharge of his public duties. He was a man of many accomplishments—a soldier, a scholar, poet and statesman. Under him the country was

well governed, education was widely diffused and public welfare properly cared for. He was benevolent and charitable. He gave liberal grants to institutions. He was a reputed author; he wrote several poems and well known Sanskrit plays Although much of his time was given to warfare and administration he cauld find enough time to devote to religious execrcises and discussions.

His Administration :

He often went out on tours of inspection and governed his last empire by continuous personal supervision. The Government was personal and not bureaucratic.

The administration of the country was conducted on very liberal principles. Taxes were light and there was no forced labour. The main source of revenue was from the Crown lands. Only about one-sixth of the produce was realized.

The product of the royal lands was divided into four portions : the first was used in paying expenses of the kingdom ; the second was given in subsidies for the officers of the State ; the third went to reward learned men and the fourth was spent on charity to religious bodies.

Harsha's Attitude towards Religion :

Harsha was a Hindu, who had strong learning towards Buddhism. So he favoured all the Indian religions and paid due homage to all the gods—Siva, Sun and the Buddha. In the latter part of his reign his sentiments were included more and more towards Buddhism. People were more or less equally divided to Hinduism and Buddhism. Harsha used to hold a festival at Prayag every five years where he distributed all his accumulated wealth to the Buddhist monks, Brahmans and the poor.

Central and Foreign Relations :

Harsha attempted to unite the North and the South of India under one sceptre but in vain. He also maintained diplomatic relations with China where he sent his envoys.

Imperial Capital :

He endowed Kannauj with imperial splendour that could not be dimmed in the succeeding ages. He died in 647 A. D.

The Last Great mperor :

The death of Harsha was followed by a period of confusion and disorder during which the vast empire he built with so much hard labour and care fell in pieces. With his death, the unity of the empire was gone and with it also vanished the unity of history for some time. History treats quite separately the various kingdoms that arose thereafter. A connected account of them is not, therefore, possible. Therefore, it may conveniently be concluded that Harsha was the last great Hindu emperor of Northern India.

20. FAHIEN AND HIUEN TSANG

Q. 74. Sketch briefiy the state of society and civilization in ancient India as gathered from the accounts of contemporary Chinese travellers.

Or

Q. 75. Give a brief summary of the accounts of Fahien and Hiuen Tsang.

Or

Q. 76. What changes—social, political and cultural did the country undergo between the visits of Fa Hien and Hiuen Tsang ?

Ans. Who was Fa Hien ?

Fahien was a Chinese traveller. He came to India during the rule of Chandragupta II. He made a tour of the Gupta Empire from 4 5 to 411 A. D, He has given a very clear picture of the time of Chandragupta II. It is as follows :

Main Points

1. Fahien—a Chinese Traveller.
2. Condition of the Country as observed by him during his Travels.
3. Condition of Buddhism.
4. Habits of the People.
5. Administration.
6. Hiuen Tsang — a Chinese Traveller in Harshavardhan's time.
7. Description.
   (a) Administration.
   (b) The Common People.
   (c) Religion.

Condition of the Country :

Fahien says that the country was prosperous. Towns were rich. There were rest houses for the travellers on the roads. Magadha and Pataliputra were in a flourishing state. The people of Pataliputra were rich, good and pious. The city had many charitable institutions. There was a free hospital in it It was the best hospital in the world at that time. It was maintained by endowments of the people.

There were two monastries in Pataliputra. One of these was Hinayana. The other was Mahayana. Fahien saw the palace of Asoka He was very much impressed by its stonework. Its hall was very beautifully adorned. It was beautified by sculpture and decoration painting. Fahien thought that such beautiful buildings could only have been made by spirits. They did not seem to be the work of men.

Condition of Buddhism :

Buddhism was in a flourishing condition. During his travel ien saw many monastries. In them lived thousands of monks.

In Mathura there were 20 monastries. When he was in Pataliputra, he saw a Buddhist procession. In it there were images of Buddha.

The kings gave liberal grants to the monastries. The teachings of Buddha were very popular. All the people, except the most degraded were influenced by them. All these things show the strength of Buddhism.

But Fahien failed to see one thing. Buddhism was declining. This is proved by the ruin of many Buddhist places. He described them but did not know the cause of their ruin Budh-Gaya, Kapilavastu and Kusinagara had been totally destroyed. Only a few monks lived there.

Habits of the People :

The people were simple and honest. They were followess of Buddhism. They practised *Ahimsa*. They led a very pious life. The Chandals did not do so. Therefore, they had to live apart.

Administration :

The administration of the country was good. Punishments were wild. People were ordinarily fined for an offence. Capital punishment was not given. If a man rebelled again and again, his right hand was cut off. But such punishment was very rarely given.

There was no check on the coming and going of people. They could go anywhere without passports. They had not to get their names registered. The main source of revenue was the land-tax Government officers were regularly paid.

A Few Quotations from Fa Hien :

Fahien says : "The inhabitants are prosperous and happy. Only those who farm the royal estates pay any portion of the produce as rent and they are not bound to remain in possession longer than they like. The king inflicts no corporal punishment, but merely fines the offenders, and even those convicted of incitement to rebellion after repeated attempts are only punished with the loss of the right hand. The Chief Ministers have fixed salaries alloted to them. The people of the country drink no intoxicants and kill no animal for food. They have no shambles or wineshops in their market places."

"To the hospitals come all poor, and helpless patients, suffering from all kinds of infirmities. They are well taken care of, and a doctor attends them, food and medicine being supplied according to their wants."

Who was Hiuen Tsang :

Hiuen Tsang was a Chinese traveller. He came to India during the reign of Harshavardhana. He has given a description of the country under Harsha. It is as follows :

Administration :

The administration was mild. The executive was simple. The revenues from crown lands were divided into four parts. The first part was for carrying out affairs of state. The second meant for paying the ministers and officers of the crown. The third was used for rewarding men of genius. The fourth was given away in alms to religious communities.

Thus, the taxes on the people were light. The services required of them were moderate. Everyone kept his worldly goods in peace. All titled the soil for their subsistence. Those who cultivated the royal estates paid the sixth part of the produce as tribute.

The merchants went here and there. Rivers and tolls were opened for travellers on payment of a small sum When the publie works required it, labour was exacted. But it was paid for. The payment was in strict proposition to the work done.

The Common People :

The common people were light minded. But they were upright and honourable. In money-matters they were without craft. In administering justice they were considerate. They feared the retribution of another state of existence. They made light of the things of the present world.

They were not deceitful of trecherous in their conduct. They were faithful to their oaths and promises. In their rules of conduct there was great honesty In their behaviour there was much gentleness and sweetness. There were few criminals and rebels. They were only occasionally troublesome.

Religion :

Buddhism was quite popular. But Hinduism was gaining ground. Harsha was in favour of all the Indian religions. He honoured in turn Siva, Sun and Buddha. Towards the end of his rule he became a greater believe in Buddhism. The number of Hindus and Buddhists was nearly equal. There was no ill-feeling between them. There was no general religious persecution.

Q. 77. Wr te short notes on :

(i) Ajatshatru, (ii) Kharavela, (iii) Ajanta Paintings, (iv) Fahian.

Answer Ajatshatru :

Towards the middle of the sixth century B. C. Magadha was ruled by a remarkable king named Bimbisara or Srenika. Bimbisara reigned for 28 years. He was contemporarly of Buddha.

After Bimbisara's death, his son Ajatshatru became the king of Magadha. The first act he did was to approach Gautam Buddha and express his remorse for his sin.

Like his father, Ajatshatru, too, showed many high qualities

which proved him to be a very strong ruler who promoted much expansion of Magadha. At first he had to face great difficulties. He had to fight with Prasanjit of Kosala the brother of Bimbisar's Kosalan wife. Basanjit was ultimately defeated. He permanently annexed Kasi to the Magadhan Empire, and Basanjit renounced his claim over it for ever. Ajatshatru married the daughter of Prasanjit.

Ajatshatru made Magadha the most powerful Kingdom of Northern India. He established its supremacy over the whole region between the Ganges and the Himalayas.

Jain works represent Ajatshatru as a follower of Mahabir while Buddhists claim him as his own. Gautam Buddha died during early years of his reign. A short time after his death, a Buddhist Council was called at Rajgirah. It compiled Buddhist Scriptures and punished some prominent members of the order for indiscipline.

Kharavela :—He was a prince of remarkable vigour and ambition. He belonged to Kalinga which was most formidable at that time. It had thrown off the yoke of Magadha after the death of Asoka and risen to greatness under Kharavela. The career of Kalinga King was meteoric and after his death his empire vanished as quickly as it had risen.

Ajanta Paintings :—The Gupta period (32`-600 A D.) his been said to be the most brilliant period of Indian History. It was in this creative epoch that two of the finest caves of Ajanta were excavated. They are so artistic and beautiful, that thay testify to the depth of insight as also the greatest technical skill of the Indian artists. These fine fresco painting on the walls and ceilings of the Ajanta caves have received ungradging admiration of the whole world. These paintings are decorative designs, varied, graceful and fanciful. They have been prepared with masterly skill. They depict sacred objects and symbols, the figures of Buddha and incidents of his life.

Those known as "The Dying Princess" "The Mother and Child" etc , have won the highest admiration

Fahian :—He was a Chinese traveller. He visited India during the reign of Chandragupta II. He has left an account of the State of the Country under Chandragupta, although his mission was a religious ..at.

P taliputra :

He said "Pataliputra continued to be the metropolic of the empire. But when western portion was conquered, Ujjain became more or less a second Capital as Emperor very often resided there."

Prosperity of Magadha :

Magadha was a prosperous country with large towns and wealthy population. Fahian was much impressed by the massive stone work of Asoka's palace and halls. He highly admired richly adorned apartments with sculpture and decorative painting. All these things appeared to him to be the work of spirits beyond human power.

Condition of Buddhism :

Buddhism was in a flourishing state. Buddhist monastries were liberally endowed by royal grants and the humane teachings of Buddhism influenced the lives of all classes except the most degraded. He, however, could not notice that Buddhism was already on the road to decadence.

Habits of the People :

The people lived simple and honest lives generally observing the Buddhist rule of conduct. The Ahimsa sentiment was strong in 'Mid-India'. The people generally abstained from meat and liquor.

Administration :

Fahian says—criminal law was mild. Offences were ordinarily punished by fine only. Capital xunishment was not inflicted. People were not worried by official regulations. Revenue was derived mainly from the rent of crown lands Order was well preserved. Roads were safe for pilgrims and travellers People were not harassed by needless official interference.

Example set by the king was widely followed by his relations, ministers and even ordinary subjects

Gupta administration was mild but nonethless quite efficient order was kept and crimes were few.

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21. THE RAJPUTS

Q. 78. Describe the rise of the Rajputs and give an uccount of the ways of their life.

Ans. Rise of the Rajputs :

After the death of Harsha in A. D. 647 the whole of northern India was thrown into a state of anarchy. The unity of history is temporarily lost. As so often happened in the course of Indian history, the death of a strong ruller was followed by a general collapse of law and order.

Main Points

1. Rise of the Rajputs.
2. Ways of life of Rajputs.

When at last, about A D. 850, order once more emerges from chaos, we find that Hindu civilization has greatly changed. A lorge number of foreign tribes have entered the country and settled down there, bringing with them new customs and new gods, and intermerrying with the women of the land. It is now that we first come across certain clans, calling themselves *Rajputs* or 'son of kings'.

They had settled in northern Gujarat, Oudh, and the country now called Rajputana. Gradually they spread all over Hindustan. The origin of the Rajputs is a much disputed point. There are

thirty two Rajput clans. They are divided into three great classes—*Suryavamshi, Chandravamshi* and *Agniknla*. The two former claim descent from the sun and Moon. The third was said to have been created by the gods from the fire pit on Mount Abu.

The legend says that when Parasu Rama, 'Rama with the Axe', had exterminated the Kshatriyas, men were without leaders ot masters. Evil and wickedness spread over the land. So the gods raised up a new set of Kshatriyas to protect the world. It is supposed that this story refers to the fact that, after the invasions by the Gurjara, Huns and other tribes from Central Asia, there was a period of anarchy and rapine. Then these tribes gradually settled down of anarchy and rapine. Then these tribes gradually settled down and, their leaders were admitted to the Hindu fold by the Brahman priests.

There were four great *Agnikula* clans, the *Pawars*, the *Parihars* and *Chauhans* and the *Solankis* or *Chalukyas*. It is probable that the Rajputs do not belong to a single race. Some of them were descendants of the old Aryan nobles, others were invaders. But however, this may be, the old distinctions were quickly forgotten. The Rajputs spread all over Gujarat, Rajputana and Hindustan. They looked upon the head of the *Sisodia* clan of Mewar as their foremost chief. He belonged to the family of the Sun. He claimed descent from the hero-god Rama and Ayodhya.

Ways of Life of Rajputs :

In the Rajput families, the boys were brought up very much as the squires were in the castles of the knights in the days of European chivalry. As soon as the young man was old enough to go out to battle with his father, he was initiated by means of the ceremony of *khargbandai*, or 'binding on the sword'. At this ceremony he was presented with his lance and shield. His sword was buckled on. He was told that his duty was to fight for his chief, to protect cows and Brahmins, and to help the weak and helpless.

One of the principal people at the Rajput court was the bard. His work was to sing the heroic deeds of the ancestors of the family, and inspire his hearers with noble ideals. The bard was a sacred person. He acted as a herald. He saw that the rules of war were properly observed. The Rajput women were as brave as their husbands. They would burn themselves to death on a pyre, rather than fall into the hands of the enemy. Unfortunately the Rajputs were always quarrelling among themselves. So when the Mohammedan invasions began they were unable to combine against the foe.

22. DRAVIDIAN CIVILIZATION

Q. 79. Give an account of the kingdoms and the form of government of the Dravidians.

Ans. Introduction : The Land of Dravidians :

The Dravidian tribes were not only powerful but also highly civilized. The land where they established their kingdoms and chiefships was called *Tamalikam*. It extended from about 100 miles north-west of Madras to Cape Comorin and from the Coromandel coast to the Arabian Sea.

Main Points

1. The Land of Dravidians.
2. Provinces and Kingdoms.
3. Cholas Pandyas, and Cheras.
4. Form of Government.
5. Organization of Government.
6. Functions of Government.

Provinces and Kingdoms :

Tamalikam was divided into 13 "Nadus" or Provinces. Some of them combined together to form big kingdoms. We learn from the poetical Tamil literature that at the dawn of the Christian era there were three Kingdoms. These Kingdoms were ruled by three crowned kings—the Chola, the Pandya, and the Chera. In addition to these, there were seven smaller chieftains. These chieftains were more or less independent. They were always at war with one another.

Cholas, Pandyas and Cheras :

The Cholas ruled over the east coast from Pulikat to Tondi, in the Ramnad District. South of them lay the kingdom of the Pandyas. It embraced the modern districts of Madura and Tinnevelly, and part of Travancore State. To the north-west of the Pandyan kingdom lay the land of the Cheras. It stretched along the Werstern Ghats.

These three kingdoms were often at war with one another. They were also at war with the rulers of the island of Ceylon. Their aim in fightings was to gain each for itself a sovereign position. This position was actually acquired by the Chola king, Karikala in the 1st Century A. D.

Form of Government :

The form of all the Dravidian kingdoms was monarchy. But the monarchy was not of the absolute type. On the other hand, it was limited and held in check by the "five great assemblies". These assemblies comprised (1) the people, (2) the priests, (3) the astrologers, (4) the physicians, and (5) the ministers.

The monarchy was hereditary. But in practice, the ministers chose a successor. These ministers were expected to speak the truth and to be fearless in expressing their opinions.

Organization of Government :

In the reign of the Chola Karikala fortresses were erected in the kingdom. Their purpose was to dominate the surrounding country. They also served as administrative areas. Prince Skandavarman issued the "Mayidavolu Grant". It was addressed to the lords of provinces, royal princes, agents, rulers of districts, customs officers, prefects of countries etc. It gives us a glimpse of a perfect type of organization,

Functions of Government :

The main functions of the government were :

(1) To provide for the proper defence of the country.

(2) To establish and maintain an atmosphere of peace and order in the kingdom.

(3) To devise measures for the improvement of the condition of the people.

Conclusion :

Such, in brief, were the kingdoms and the form of government of the Dravidians.

Q. 80. Give an account of the social conditions and religious beliefs of the Dravidians.

Ans. **Introduction :**

The Dravidians who lived in the south had a highly developed civilization. The social conditions and religious beliefs found among them were as follows :

Main Points

1. Tribes, not Castes.
2. Virtues of Tamils.
3. Food of Tamils.
4. Condition of Women.
5. Religion.
6. Jainism.
7. Buddhism.

Tribes, not Castes :

'*Tolkappiyam*' is the earliest Tamil work. According to it, the Dravidians were divided into five tribes. These tribes were — agricultural, pastoral, fishing, hunting etc. Thus, instead of castes there were tribes. The caste-system of the Aryans was not found among the Dravidians.

Virtues of Tamils :

The ancient Tamils led a very virtuous life. They were very hospitable to stangers. It was their greatest virtue. They practised it to a fault.

Food of Tamils :

The food of Tamils consisted of rice and flesh. Later on, they gave up the meat diet. It was due to the advent of Buddhism and Jainism in their land They used many kinds of intoxicants.

Condition of Women :

The women enjoyed compl te freedom. They mixed freely in society. They went to the temple every day, Love marriages were frequent. Polygamy prevailed to some extent. There were harlots in towns. In great cities, there were educated courtesans. The Tamil mothers inspired their children with bravery and courage. We give an example of it from one of the old poems. A mother heard the false news of her son's escape from the battle field. Hearing this, she vowed that she would cut off her breasts that suckled her son She, then took a sword and went to the battle field. There, she saw her son among the men killed. Seeing this, she danced for joy. The Spartan mother bidding farewell to her son asked him to come on the shield or with the shield. The Tamil mother asked her son to come with wounds on the chest instead of on the back.

Religion :

The Dravidians of old worshipped trees and serpents. In other words, they believed in devil-worship. They practised many kinds of dances before their deities. Later on their religion was modified by Hinduism, Buddhism, and Jainism. They began to worship many Aryan gods like Indra, Varuna, Vishnu, Krishna Baldeva and Vasudeva. A special festival for Indra was started at Puhar (modern Kaveripattam) There are evidences that the Chola and Pandya kings performed many sacrifices at the festival.

Jainism :

Many Jains settled in the south before the advent of Chandragupta Maurya. Due to their influence the Saivites were persecuted. Some of the Pandya kings followed Jainism. But later on due to the efforts of Sambanda and Appar, Jainism was rooted out from the Tamil land.

Buddhism :

Once Buddha went to the Naga country in South India and Ceylon Since then the Dravidians became familiar with Buddhis[illegible] The Buddhist saints spread it throughout the Tamil land. Buddhism was preached at Puhar. There were many Buddhist monastries in Conjeeveram. At the time of Hiuen Tsang's visit to it in A D. 640, it contained about 100 Buddhist monastries. In them lived 10,000 monks. In Conjeeveram was born the famous Buddhist metaphysician, Dharmapala. After some time disputes began between Buddhists, Jains and Brahmans. As a result, Buddhism began to disappear. In its place developed a new cult called the school of *Bhakti*.

Conclusion :

Such, in brief, were the social condition and religious beliefs of the Dravidians

Q. 81. **Give a brief account of the economic condition of the Dravidians.**

Ans. Introduction :

The Dr vidians were very advanced in material civilization. They were wealthy and prosperous. Its reason was their advancement in Trade and Commerce.

Main Points

1 Exports and Imports.
2. Customs Duty
3 Fleet.
4. Ports.

Exports and Imports :

The Tamil literature tells us about their commercial activities. According to James Kennedy, they had a colony in Babylon in the 7tn and 6th century B C. They supplied rice and pepper to the Greeks. The Romans too were their customers. They supplied pepper, pearls, beryle and cotton goods, to the Romans. They exported Indian teak to the Chaldeans. Indian Muslims are found wrapped up round the mummies of Egypt. They exported silk. transparent stones, diamonds and tortoise shell to different countries. They imported spices, coral, flint, glass, brass, lead, wine, horses, silk, camphor, sandal, scents and salt.

Customs Duty :

Customs duty and tolls were levied on the roads and frontiers. There was a network of good roads. These roads connected various towns, villages and big centres of production. There were colonies of Yavana merchants in the country.

Fleet :

The Dravidian states had powerful fleets The people of South India colonized Malaya, Peninsula and Archipelago. Later on Kuiottunga Chola neglected the over-sea dominions. As a result, the commercial activities of the Dravidians shrinked By and by these activities passed off into the hands of the Arabs.

Ports :

The Dravidians had many ports. Of them five were important. The first was Muziris (Cranganore) in the Chera kingdom. The second was Bakarai (Vaikkari) in the Travancore State. The third was Korkai on the Tamraparni. The fourth was Puhar (Kaveripattam) at the mouth of the Kaveri. The fifth was Tondi, now in the Ramnad district. Royal was a busy sea-port up to the 13th century A. D. Marco Polo, the Venatian traveller, has written about it.

23. GANDHARA SCHOOL OF ART, NALANDA AND SHANKARACHARYA

Q. 82. Write short notes on :—(a) The Gandhara School of Art, (b) The University of Nalanda. and (c) Shankaracharya.

Ans. The Gandhara School of Art :

Kanishka employed Greek artists to decorate his buildings. A reliquary, cantaining ashes of the Buddha, was found near Peshawar. On it were the words 'Agesilaos' overseer of Kanishka's vihara.' At first it had not been the custom to make images of the Buddha. He was only represented by various symbols. But these artists represented him in the form of the Greek and Apollo. The Buddha figures, made in China and Japan today exhibit traces of the Greek models which were in vogue at the court of Kanishka. Many beautiful friezes, depicting stories from the Jataka books, were carved. They may be seen in museums at Lahore and other places. This Indo Greek school of sculpture is known as the *Gandhara School*, from the district where it is chiefly found.

Main Points

1. Gandhara School of Art.
2. Nalanda University.
3. Its Description by Hiuen Tsang.
4. Shankaracharya.

The University of Nalanda :

The Buddhist University of Nalanda flourished thirteen hundred years ago.

Hiuen Tsang says : "The whole establishment is surrounded by a brick wall. One gate opens into the great college, from which are separated eight other halls, standing in the centre of the quadrangle. The richly-carved towers and fairy like minarets cluster like pointed hill-tops, the upper storeys and observatories are lost in the morning mists. From the windows one sees the wind wreathing the clouds into various shapes, and from the soaring caves one may observe the conjunction of the plants. Down below, the deep, transparent ponds bear on their surfaces the blue lotus, mingled with *kanaka* flowers, of a deep red colour, at intervals the *amra* groves throw a grateful shade over everything. All the outside courts, in which are the priests' chambers are of four stages. The stages have carved and coloured caves, pillars and balustrades and the tiled roof reflects the light in a thousand shades.

The lecture-rooms were about one hundred in number. Often the number of resident students amounted to ten thousand. Yet the pupils were earnest and grave breaches of the rules were practically unknown. As in medieval monasteries in Europe, the necessaries of

life – rice, butter and milk—were supplied by neighbouring villages. Discipline was strict.

Hiuen Tsang says : "The pursuit of pleasure belong to the wordly life, the persuit of knowledge to the religious life. To return to a secular career after taking up religion is considered disgraceful. For breaking the rules of the community the transgressor is publicly rebuked; for a slight fault he is condemned to enforced silence; for a graver fault he is expelled. Thus, who are thus expelled for life wander about the roads finding no place of refuge; sometimes they resume their former occupation."

The course which included grammar, medicine, logic and psychology, often went on from the pupil's seventh to his thirtieth year. 'Then his character is formed and his knowledge is ripe.' This is how examinations were held and degrees conferred : –

"When a man's renown has reached a high distinction, he convoke an assembly for discussion. He judges of the talent or otherwise of those who take part in it, and if one of the assembly distinguishes himself by refined language subtle investigation, deep penetration and severe logic he is mounted on an elephant covered with precious ornaments, and conducted by a retinue of admirers to the gate of the monastry. If, on the contrary, one of the members breaks down in his argument, or used inelegant phrases, or violets a rule in logic, they daub him with mud and cast him into a ditch."

Shankaracharya :

The later Pollavas and the Chola and Pandya kings were orthodox Hindus. They were mostly followers of Shiva. The Buddhist and Jain Sects began to decay. Their buildings were converted into Hindu temples. It is said that the Pandya and Chola kings persecuted the Jains and put numbers of them to death. The overthrow of these heretical sects was probably due to a great extent to the preaching of the great religious reformers, Shankaracharya.

Shankaracharya, who is said to have been born in Malabar about A. D. 788, was the chief Acharya or teacher of the Saivites. He was a great organiser, and went about the country founding moths or monasteries. He was a profound scholar. He wrote many commentries upon the Hindu scriptures. He expounded the Vedanta school of philosophy. The central point of his teaching is the doctrine that nothing is real except Brahm, of which the human soul is part, material objects are *maya* or illusion.

24. ARAB INVASION OF SIND

Q. 83. Give an account of the Arab invasion of Sind and explain its effects.

Or

Q. 84. Give an account of the Arab invasion of Sind. Why did it fail to have a permanent effect ?

Answer. Early Muslim Invasions :

Within a few years after the death of Mohammad, the Arabs became masters of Arabia, Syria, Palestine, Egypt and the Muslims were filled with the zeal of their religion. They wanted to spread it far and wide. But at the same time they wanted to conquer territories.

Main Points

1. Early Muslim Invasions.
2. Early Invasions of Sind.
3. Conquest of Sind.
4. Effects of Arab's Conquest of Sind.
   (a) Political Effects.
   (b) Cultural Effects.

The first Muslim invasion of India took place in 636-37 A. D. Its main aim was to plunder India. It was planned by Caliph Omar. The invaders came by sea to the western coast of India. They reached Thana near Bombay. But they were driven back. They then tried to attack Broach and Debal. But there too they failed.

The Arabs then gave up the idea of attacking India by sea-routes. They tried to reach India by a land route. They made many attacks upon Afghanistan. But they failed to conquer it. They, however, occupied Mekran (Blauchistan). This gave them a foothold on the frontier of India. From there they could attack her easily.

Early Invasions of Sind :

The Arabs found a pretext to India. Soon they found it. Some ships were carrying presents from the king of Ceylon to Caliph Walid. These ships were plundered by the pirates of Debal. It was sea-port in Sind. It was ruled by tbe Hindu King Dahir.

Al-Hajjaj, the Caliph's governor of Iraq wrote to Dahir about the plunder of the ships. He put the responsibility of the plunder on the Hindu King. He wanted compensation from him. Dahir did not accept his responsibility. He refused to give any compensation.

This made Al-Hajjaj very angry. He attacked Dahir twice. But both the times his forces were driven back. Their commanders were killed. Al-Hajjaj felt much annoyed He made up his mind to crush Dahir. So he asked his nephew Mohammad-bin-Quasim to punish Dahir. Mohammad-bin-Quasim was a spirited young man and a fine soldier.

Conquest of Sind :

The brave general started with six thousand chosen horsemen. He reached Debal in 712 A. D. He took the town by storm. All the males above the age of 17 killed. Only those who became Muslims were spared. The women and children were made slaves. The palace was plundered. Much booty fell into Mohammad's hands.

Mohammad then moved towards the north. On the way he subdued Nirun. He crossed the river Indus at Rawar. There he met the army of the Hindu King Dahir. A dreadful battle took place. Dahir died fighting.

Dahir's queen and son took shelter in the fort of Rawar. It was defended by about 15,000 soldiers. But in the end the fort fell. The brave queen and other women burnt themselves in fire. Mohammad took possession of the fort. The wealth of Dahir came into his hands.

Mohammad then marched to Alor. the capital of Sind. The people of the city fought bravely. But in the end they had to submit.

The Army then pushed on to Brahmanabad. The people of that place submitted without any resistance. After that Mohammad occupied Multan. It was the last stronghold of the Hindus. With its fall the whole of Dahir's dominion came under the possession of the Muslims.

Mohammad's Tragic Death :

Mohammad had sent two daughters of Dahir to the harem of Caliph Walid. Those young women wanted to have their revenge on Mohammad. So they said that had been dishonoured before being sent to the harem. This made the Caliph very angry. He ordered Mohammad to be sewn up in the cow-hide. Later the young women told the truth.

Effects of Arabs Conquest of Sind :

The effects of Arabs conquest of Sind were two — political and cultural.

Political Effects :—*Stanley Lane Poole* says : "The Arabs conquest of Sind was an episode in the history of India and of Islam, a triump without results " This remark is true from a political point of view. The Arabs could not extend their dominions beyond Sind. The Rajput kings who ruled in the neighbourhood were very strong. The Muslims could never think of defeating them. As such the Muslims remained confined to Sind only. Their influence was not felt eutside it.

Cultural Effects :—Regarding the cultural effects *Sinha* and *Banerjee* say : "Although the Arabs converted a section of the population of Sind, they could not permanently influence the language,

art, tradition, customs and members of the country The roads and buildings constructed by them have not survived the ravages of time. On the other hand the Arabs themselves were influenced to a considerable extent by their contact with Hindu civilization. Indian music, painting, medicine and philosophy gave many lessons to Islam in the impressionable years of its youth. It was from the Indians that the Arabs learnt the elements of astronomy. The cultural contact between the Hindus and Arabs was rudely cut off by the fall of the Abbasid dynasty."

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25. INDIA ON THE EVE OF MUSLIM INVASION

Q. 85. Briefly describe the general condition of India on the eve of Muslim invasion. What were the causes of Muslim success ?

Or

Q. 86. Give an account of the general state of art, literature and society in India on the eve of Mohammedan conquest.

Ans. Introduction :

On the eve of Muslim conquest of India, the country was divided into a number of independent states. The general condition of these states was nearly the same. We will describe it under the following heads — (a) Political Condition, (b) General State of Art and Literature and (c) Social Condition.

Main Points

1. Introduction.
2. Political Condition.
3. General State of Art and Literature.
4. Social Condition.
5. Justice was Mild.
6. Causes of Muslim Success.

Political Condition :

On the eve of Mohammedon conquest orthern India was split up into a number of independent states. They were ruled by Rajput kings. There were only two Muslim states. The first was the Punjab. It was ruled by the descendants of Sultan Mahumud. The other was Sind. It was governed by the descendants of the Arab conquerors.

The Hindu states were not under the control of one ruler. There was no such King who could control all of them. As a result of this there was great rivalry and jealousy among them. The Hindu princes never cooperated. They could not make a common cause against an enemy. Thus, they had no sense of unity. This made it very easy for the Muslim's to conquer them.

The chief Hindu states of northern India were :—(1) The Tomaras of Delhi ; (2) The Gahadavalas or Rathors of Kannauj ; (3) The Chauhans of Ajmer ; (4) The Baghelas of Gujerat ; and (5) The Palas and Senas of Bihar and Bengal.

All the above were different clans of Rajputs. They were jealous of each other. The Chauhans were great enemies of Tomaras whom they had driven away from Delhi. The most powerful of the Chauhans was Prthivi Raj. He had carried off the daughter of Jai Chand, who was the Rathor king of Kannauj. Thus, the two were hostile to each other.

General State of Art and Literature :

The Rajput princes were orthodox Hindus. Only the Palas supported Buddhism. It finally disappeared from Indian soil aftert heir defeat. Many of the Rajput rulers kept magnificent courts. They built splendid temples. Some of the most remarkable are the Khajuraho temples in Central India. They were built by the Chandel kings about A. D. 1000, and those at Konarak and Bhuvanesvar in Orissa.

Literature and drama were encouraged by many rajas. Rajasekhara lived at the court of Mahendrapala of Kannauj and his successor Mahipala. He wrote many amusing comedies. These are distinguished by their clever use of Prakrit. Raja Bhoja of Dhar and Visala Deva of Delhi were great patrons of literature and poetry. Their courts were full of scholars and artists.

Kalhana, the author of the *Rajatarangni*, or Chronicle of Kashmir, lived at Srinagar about A. D. 1150. Jayadeva was the author of the *Gita Govinda*. It is highly poetical description of the loves of Krishna and Radha. Jayadeva lived in Bengal at the court of Lakshmanasena about A. D. 1100.

About this time, the Indian vernaculars began to develop from the Prakrits. The ballads sung by the Rajput bards are the earliest examples which we have of old Hindi.

Social Condition :

Of social condition in Rajput India, we get a vivid picture from the pages of the learned Muslim writer Alberuni. Women were well-educated. They took an active part in affairs. Girls learned to read and write. They studied Sanskrit, painting and music. The age of marriage, however, was becoming earlier. The dreadful custom of Sati was common among the Kshatriyas.

The Power of the Brahmins was increasing. The Vaisyas were regarded as Sudras. Religious rites were confined to the higher classes. Pilgrimages to holy places were popular. Alberuni mentions particularly the *Lingam* at Somnath, the Idol of the Sun at Multan, and of Vishnu at Thanesar. People also went to rivers for bathing festivals. The Hindu feasts at Dashera, Diwali and Holi were observed. The higher classes looked on the gods as forms of the One God.

Justice was Mild :

In civil cases, plaints were filed, and witnesses were heard. Taxes were light. The land-tax was one-sixth of the crop. The business men paid income-tax.

The chief defect of the Hindus, according to Alberuni, was their exclusiveness. They were too proud to learn from others. 'They are by nature niggardly in communicating that which they know, and they take the greatest possible care to withhold it from men of another caste among their own people, still much more, of course, from any foreigner. According to their belief, there is no country but theirs, and no created being beside them has any knowledge of science whatever. If they travelled and mixed with other nations, they would soon change their minds, for their ancestors were not so narrow-minded.

Causes of Muslim Success :

There were many reasons for the comparative ease with which the Mohammedans overcame the Hindus, in spite of the splendid valour shown by the latter in the field. The Muslim armies were composed to great extent of fierce, hardy, meat-eating tribes from Central Asia. Being far from home, they knew that there was no retreat. They must conquer or die.

The Hindus were refined and highly civilized. They had been weakened by centuries of prosperity. Buddhism and Jainism, by their doctrines of *Ahimsa*, had made the bulk of the people peace-loving and unwarlike, and content to leave the duty of defending their country to professional soldiers.

The Mohammedans, again, were united by their religion, which is simple, manly and warlike, and teaches that all members of it regardless of race and rank, are brothers. Anyone who accepts Islam, no matter whether he is a slave or a nobleman, can rise to the highest rank.

The Hindu must remain in the caste in which he is born. The Hindus are split up into numberless castes and sects. The Rajputs, though brave, were proud and indolent, and always quarreling among themselves. It is possible that, had a strong emperor like Chandragupta or Harsha been reigning in northern India, things might have been different. But the Rajputs were too proud to submit to any overlord.

Finally the organization of the Indian army was clumsy and lacking in mobility. Whenever it was attacked by a mobile force of cavalry, it was quickly thrown into disorder.

26. MAHMUD OF GHAZNI

Q. 87. Who was Mahmud of Ghazni ? Give a brief account of his Indian invasions.

Ans. Introduction :

The kingdom of Ghazni was founded by Alptigin in the 9th century A. D. He died about 863 A. D. He was succeeded by his son,

Ishak. But he could not rule long. Sabuktigin who was the son-in-law of Alptigin became master of Ghazni. Sabuktigin died in 997 A. D.

Sabuktigin had two sons–Mahmud and Ismail. After the death of Sabuktigin a war began between the two sons for the throne. Mahmud became victorious in the war. He assumed the title of Sultan of Ghazni. He was a great conqueror. Every cold weather he invaded the rich Indian territories. He plundered and destroyed them. From A. D. 1000 to 1026, he made in all seventeen raids into India. A brief account of his invasions is as follows :

Main Points

1. Introduction.
2. Mahmud's Seventeen Indian Invasions.
3. Conclusion.

Mahmud's Indian Invasions :

Mahmud's first invasion was against some towns situated on the Khaiber Pass.

His second invasion took place in 1001. It was directed against his father's enemy, Jaipal. He captured Jaipal and his family. Though Jaipal was set free, yet he felt much ashamed at his defeat. So he burnt himself to death on a pyre. As a Rajput he felt that he could not survive this dishonour.

Mahmud led his third invasion against the Raja of Bhira or Bhatia. The reason was that the Raja had refused to pay tribute.

The fourth invasion was against the Muslim ruler of Multan. The ruler felt so afraid that he ran away. Mahmud captured Multan in 1005-6 A. D.

The sixth invasion was also directed against Jaipal's son, Anandpal. He organised a confederacy of the kings of Ujjain, Gwalior, Kannauj, Delhi and Ajmer. For forty days the Rajputs and Muslims watched one another on the plain of Peshawar. After that the Rajputs attacked the camp of Mahmud. They were on the point of victory when Anandpal's elephant took fright and ran away. The Rajput soldiers thought that this was a signal to retire. So they fell back. At once the Muslims attacked them and turned defeat into victory. Mahmud captured the fort of Kangara. He got a large amount of gold silver and jewels. With them he returned to Ghazni.

The twelfth invasion of Mahmud was led against Kannauj. It was ruled by Rajyapal Parihar. Mahmud crossed the Yamuna in 1018 A. D. He made preparation to attack Baran (Bulandshahar). The local Raja accepted his submission. He embrassed Islam.

Mahmud then turned to Mathura. He captured it in 1018. It contained a magnificent temple of great beauty and splendour. In

this were five idols of red gold, each five yards high. Their eyes were formed of priceless rubies. Mahmud razed this and other temples to the ground.

Mahmud now advanced against Kannauj. It was the capital of the Parihar Rajputs. It was the chief city of northern India. Rajayapal submitted. The Sultan spared the city. But he destroyed its fortifications and robbed it of its wealth. The Rajputs became very much angry by the submission of Rajyapal. So they put him to death as a traitor.

When Mahmud heard of this, he determined to punish the Rajputs for their act. So next year he organized thirteenth invasion. He advanced into the territory of Ganda Chandel, who had collected a large army to oppose him. But at the last moment Ganda Chandel's heart failed him. He stole away in the night. He left his camp and 580 war-elephants to fall into the hands of the Sultan.

Mahmud's sixteenth invasion was the most remarkable. It was directed against the rich temple of Somnath in Kathiawar. Mahmud reached there in 1026. He found the temple strongly fortined. Its walls were crowded with defenders. They defied him to attack them. The next morning the Muslims advanced towards the temple. But they were kept away by a heavy fire. Hence, they retired.

In the meantime the Rajput princes of Gujarat assembled an army, under the Raja of Anhilwar. They started for the relief of the temple. But they were repulsed by the Muslims.

The Muslims made a fresh attack on the temple. Brahman's crowded round it. They implored the god to come to the aid of his worshippers. But this was of no avail. The Muslims were at last successful. The temple was taken. Some of the defenders escaped. But most of them were put to the sword. The slaughter was terrible. The Hindus offered vast sums if the *lingam* were spared. But Mahmud said that he was a breaker and not a seller of idols. He smashed the *lingam* with his club. The booty captured at Somnath in gold and jewels of all kinds was enormous. After great suffering from heat and thirst, the soldiers made their way home across the desert loaded with spoil. On the way they had been much troubled by the Jats in the neighbourhood of Multan.

Mahmud's last invasion was organised to punish the Jats. He gave them good punishment in 1027. Then he returned to Ghazni. This was his last raid. He died in 1030 A. D.

Conclusion :

Though cruel and fanatical, Mahmud was a patron of art and literature. He adorned Ghazni with fine buildings and mosques. Many of them were built by Hindu craftsmen, whom he had taken prisoner. Among the writers at his court was the poet Fridausi. He

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is the author of *Shah-Nama* or Book of Kings. It is the great national ebic of Persia. The famous scholar, Alberuni also lived at the court of Mahmud. He wrote a most important book about India.

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27. MOHAMMAD GHORI

Q. 88. Describe the career of Mohammad Ghori. Was he, in your opinion, the founder of the Islamic empire in India ?

Or

Q. 89. Give an estimate of the personality and achievements of Mohammad Ghori.

Ans. Introduction :

The principality of Ghor lay between Ghazni and Herart. The inhabitants of Ghor were called Ghories. They had been compared by Mahmud of 'Ghazni. After the death of Mahmud of Ghazni a dynastic quarrel began between Ghazni and Ghor. In 1173 Ghias-ud-din Ghori conquerred Ghazni. But he made it over to his brother, Shiab-ud-din, who is also known as Muizz-ud-din and Mohammad Ghori.

Main Points

1. Introduction.
2. Mohammad Ghori's Conquest of Punjab and Sind.
3. Battles of Tarain.
4. Conquest of Bihar and Bengal.
5. Death of Mohammad Ghori.
6. Estimate of Mohammad Ghori.
7. If he was the Founder of Islamic Empire in India.

Mohammad Ghori's Conquest of the Punjab and Sind :

Mohammad Ghori made his position strong at Ghazni. After that he thought of conquests. In 1175 he attacked Multan. He captured the city. He suppressed the descendants of the Arabs Then he took the fort of Uchin Sind

After three years he tried to conquer Gujarat. But he could not defeat the local Rajput Rajas. He received a very bad defeat at the hands of Mularaja, the king of Akhilwara. This was in 1178. But Mohammad Ghori was not a man to be kept back. He attacked Akhilwara again and conquered it. Though he could not conquer Gujarat, but by 1182 the whole of southern Sind was under his control

Mohammad Ghori then fixed his eyes upon Lahore. It was ruled by a prince of the House of Ghazni. His name was Khusru Malik. Mohammad Ghori defeated him and occupied Lahore. He then annexed Punjab to his domirion. Thus, the Punjab and Sind were included in the kingdom of Mohammad Ghori.

Two Battles of Tarain :

Having conquered the Muslim rulers, Mohammad Ghori decided to subdue the Rajput kings. The Hindu kings realized the danger. So they formed a confederacy. They placed their combined armies under the command of Prithvi Raj, the Chauhan king of Delhi.

The Hindu and Muslim forces fought in 1191 at Tarain near Thaneshwar. Muslims were defeated and Mohammad Ghori retired to his capital.

In 1192 another battle was fought at Tarain. This time the Hindus were completely defeated. Prithvi Raj was captured. He was put to death in cold blood.

Other Conquest of Mohammad Ghori :

Then Ajmer was sacked. Its inhabitants were put to the sword or sold into slavery. After this Delhi, Banaras, Gwalior, Meerut, Ranthambhor and Koil were taken. Kalinger was taken in 1203. With it the conquest of upper India was complete. Thus, Hindu dominion in this part of India was at an end.

Conquests of Bihar and Bengal :

Qutb-ud-din was the viceroy of Mohammad Ghori in India. During his viceroyalty Ikhtiyar-ud-din, Mohammad Khilji conquered Bihar and Bengal. At that time Bihar was ruled by the Pala Kings. These kings were Buddhists. The Muslims destroyed the monastries and killed the Buddhist monks. As a result of this Buddhism became extinct in India. A Muslim historian says : "The great number of the inhabitants of Bihar were Brahmans, and the all of these Brahmans had their heads shaven, and they were slain."

Death of Mohammad Ghori :

In 1203, Mohammad Ghori was at the height of his glory. But he did not live long to enjoy it. The Khokhars in the Central Punjab rose in rebellion. Mohammad Ghori went there and defeated them. When he was returning, he was murdered on the banks of the Indus in 1206. It it thought that he was killed either by the Khokhars or by the Shias.

Was Mohammad Ghori the founder of the Islamic Empire in India ?

The conquests of Mohammad Ghori were very wide. By defeating the Rajput kings at the second battle of Tarain his success was ensured in India. He conquered the whole of Upper India, Bihar and Bengal. He annexed all these parts to his dominions. As he himself lived at Ghazni, he appointed a Viceroy to govern. The first Viceroy was Qutb-ud-din Aibak. He was a slave of Mohammad Ghori. It was Qutb-ud-din who founded the slave dynasty in India. Thus, it can be said that Mohammad Ghori was the founder of the Islamic Empire in India.

Estimate of Mohammad Ghori :

Mohammad Ghori was one of the most remarkable figures in medieval Asiatic history. In the beginning he was the ruler of small state. But at the time of his death he ruled over a large empire. It extended from Afghanistan to Bengal.

He was a very good military leader. Had he not possessed the extraordinary military qualities, he would not have been able to establish such a large empire. But his political qualities were much more attractive. He understood the political rottenness of India. This was the reason that he attacked this country again. As a result of this the decadent structure completely collapsed. *Sinha and Banerjee* say : "His clear vision was not obscured by the lure of gold; so he lives in history not as a raider but as an empire builder. He had no time to organise an administrative system ; the work of conquest was hardly over when the knife of the assassin laid him low."

Mohammad Ghori could not fix his attention on India. The affairs of Khurasan very often diverted his energy to that place. Hence, he had to leave the Indian territories in the charge of military fielholders. These holders collected the revenues from the Hindu chiefs and landlords. They also prevented rebellion. Such a system was perhaps necessary. It was because there were some very great military leaders under him. One of them was Bakhtyar Khilji. It was he who conquered the Northern India for Mohammad Ghori.

In the midst of war Mohammad Ghori patronised learning. *Firishta* writing about him says : "Mohammad Ghori was a just monarch, fearing God, and ever having the good of his subjects at heart."

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28. THE SLAVE KINGS

Q. 90. What dangers had Iltutmish to face during his reign ? How did he overcome them ?

Ans. Introduction :

Qutub-ud-din, the founder of the Slave Dynasty died in 1210. He was succeeded by his son Aram Baksh. But he proved to be very incompetent. Hence, Iltutmish was set up on the throne. He was a slave of Qutub-ud-din. He was then Governor of Budaun. He was a very able man. So he was in great favour of his master. He also married his master's daughter. Qutub-ud-din was very much pleased with him. He had made him *Amir-Ul-Umra.*

Difficulties of Iltutmise :

Iltutmish faced many difficulties after ascending the throne. The new Muslim Empire was in danger of disrution. Two of the slaves of

Qutub-ud-din challenged the position of Iltutmish. These were Taj-ud-din Yielduz and Nasir-ud-din Kubacha. The former was the ruler of Ghazni. The latter was the governor of Sind.

Main Points

1. Introduction.
2. Difficulties of Iltutmish.
3. Conquests of Iltutmish.
4. Invasion of the Mongols.
5. Estimate of Iltutmish.
6. Balban's Achievements.
7. His Policy.
8. His Patronage of Literature.

These were not the only dangers. The governor of Bengal declared his independence. Some of the Amirs of Delhi were dissatisfied. The Hindu princes wanted to throw off the Muslim yoke. In short, the position was very difficult.

Iltutmish did not lose courage. He rose to be equal to the situation. First of all he strengthened his position in Delhi. He suppressed the Amirs who were dissatisfied. After that he established his control over the neighbouring provinces.

In the meantime Taj-ud-din had invaded the Punjab. Iltutmish defeated and captured him. Nasir-ud-din advanced to Lahore. But he was also defeated. Iltutmish then turned his attention to Bengal. He defeated the governor of that province. Thus, he established his supremacy there. In this way his authority was established over the whole of Northern India.

The success of Iltutmish drew the attention of the Caliph of Baghdad. He received the Caliph's investure. This increased the honour and prestige of Iltutmish. He began to be respected by the Muslims. This helped him to establish his complete authority over India. He struck coins. On them he showed himself as the lieutenant of Caliph.

The Conquests of Iltutmish :

Having thus made his position strong, Iltutmish decided to crush the power of the Hindu Princes. He subdued Ranthambhor and Gwalior which had become independent. The Sultan then captured Malwa, Bhelsa and Ujjain. Thus, he extended his authority upto the Vindhayas.

The Invasion of the Mongols :

Iltutmish had yet to face another danger. And it was not a small one. Changez Khan the leader of the Mongols reached the Indus. He was in search of Jalal-ud-din. Jalal-ud-din was the prince of Khwarzam of Khiva. He was living at the Court of the Sultan. He had been driven away by Changez Khan from Khiva.

Jalal-ud-din wanted that Iltutmish should help him against the Mongol leader. The Sultan refused to do so. Hence, Jalal-ud-din plundered Sind and Gujarat. He fled to Persia. There he died.

When Jalal-ud-din left India, Changez Khan also retired. But before doing so he plundered Sind and Western Punjab.

Estimate of Iltutmish :

Iltutmish is considered the greatest of the Slave Kings of India. When he ascended the throne, he found the newly established Muslim Empire in the danger of disintegration. But by his abilities he consolidated it.

In the words of *Sinha and Banerjee* : "Had Iltutmish been a weak ruler, the empire would in all probability have dissolved itself into a number of independent principalities ruled by the princes who acknowledged no central authority. So he deserves to live in history as a sturdy empire-builder, although, true to the tradition established by his two predecessors, he made no attempt to evolve a system of civil administraton."

Iltutmish was a patron of art and literature. He completed the Qutub Minar. He built a mosque at Ajmer. He introduced the *tanka*. It is the ancestor of our modern rupee. *Minhaj-ud-din* has praised him in these words: "Never was a sovereign of such examplary faith and of such kindness and reverence towards recluses, devotees, divines and doctors of religion and law, from the mother of creation ever enwrapped in swaddling bands of dominion."

Q. 91. Give an estimate of Balban's achievements and policy.

Or

Q. 92. Sketch the career of Balban and give an estimate of his personality and achievements.

Ans. Introduction :

Ghiyas-ud-din ascended the throne in 1266. At that time the condition of the country was very bad. *Barani* writes : "Fear of the governing power, which is the basis of all good government, and the source of the glory and splendour of States, had departed from the hearts of all men, and the country had fallen into wretched condition." At the end of his reign (1287), he left the kingdom completely consolidated. He restored peace and order within and defended the country against the Mongol invasions.

His Achievements :

In the words of *Majumdar, Raichaudhari and Datta* : "Balban did his best to raise the prestige and majesty of the Delhi Sultanate. After his accession to the throne, he adopted a dignified mode of living. He remodelled his court after the manner of the old Persian Kings and introduced Persian etiquette and ceremonial. Under him the Delhi court acquired celebrity for its great magnificance, and it gave shelter to many exiled princes from Central Asia."

These achievements raised him to the highest place among the Slave Kings of India. But these are not all. He crushed the power of the Turkish nobles. He suppressed all kinds of lawlessness. Thus,

he restored peace and order in the kingdom. At the same time he saved the Muslim State from the dangers of the invasions of Mongols.

His greatest achievement was to give stability to the kingdom. He made the office of the King respectable. He created the "fear of the governing power." He made the royal power supreme. It began to be dreaded.

Balban's Policy :

Balban was a very strict ruler. His policy of administration was based on terror. He knew no pity. This is proved by the great severity with which he crushed the brigands of Mewar and the uprising of Bengal.

But Balban cannot be blamed for his ruthlessness. It was the need of the hour and he adopted it. Without it, order and discipline would not have been enforced in the Sultanate. His cruelties seem very horrible now. But they were badly needed then. Those times were rough. As such cruelties were very necessary.

"With ambitious Turkish chiefs treading on his heels, with marauders infesting the very gates of Delhi and above all with the Mongols hammering on the doors of the frontier parts, Balban had good reason to be stern and watchful."

Though he was cruel, yet he had a strong sense of justice which he administered without any partiality for rank and privilege.

His Patronage of Literature :

Balban was a patron of Persian literature. His relations with learned men were very cordial. He always dined with them. He talked with them about law and religion. The poet Amir Khusru was his great favourite.

Q. 93. Who was the greatest of the slave monarches ? Give reasons in support of your answer.

Ans. Introduction :

Before pronouncing our judgment on this question, we should try to analyse and look into the various personal and administrative achievements of the slave monarches. But it will serve our purpose if we compare the two most important of these monarches, Iltutmish and Balban—and compare them as to what they did, and what they achieved. This will enable us to deduce conclusions.

Main Points

1. Introduction.
2. Comparison between Iltutmish and Balban.
3. Conclusion.

COMPARISON

Iltutmish	Balban
1. **Iltutmish** ruled and reigned for 25 years. He was a brave but cautious soldier. He possessed the notable qualities of courage, sagacity, moderation and foresight. He was able and successful administrator.	1. **Balban** held the reigns of government for forty years.
2. He lacked moral and material support of the empire. His achievements were all his own.	2. He was all along imbued with one single aim of consolidating infant Turkish state in India. He was undoubtedly an able and stern administrator and a successful ruler.
3. He built up a powerful Turkish empire in northern India by recovering and annexing all such territory as was lost after Mohammad of Ghor and Qutub-ud-din Aibak.	3. He avoided aggressive warfare. He would not reduce the efficiency of the Sultanate or would unnecessarily strain limited resources and man power of Turks in a foreign country. He raised the prestige of the crown, crushed feudal lords and gave a new colour to the Turkish state.
4. He saved the Turkish Sultanate from the threat of a terrible Mongol invasion, which had destroyed many strong Kingdoms of Central Asia.	4. He restored internal peace and protected the Sultanate from the Mongols. He made admirable arrangements for the defence of the North-Western frontier.
5. His Turkish rivals were brought under his submission and thus a strong military monarchy was founded.	5. He achieved his objective, he had at heart by ruthlessness and by striking terror all round. His punishments were unjustly harsh, cruel and even barbarous.
6. He appreciated merit in learned men and was fond of architecture. He built the famous Kutub Minar at Delhi.	6. He was fond of pious Muslim divines. He dined with them and conversed with them on Muslim law and religion. He loved architecture. His court was a centre of Islamic learning and culture.
7. He was a pious Musalman, and his attitude towards Muslim heretics as well as Hindus, was that of intolerance and of persecution.	7. He was a rigid Sunni Musalman. He was fanatically inclined and was intolerant of the religion of the vast majority of his subjects; devoid of human sympathy, had no regard for age, rank or sex.

8. Iltutmish was not a builder of civil institutions. He was not a constructive statesman. He only substituted Islamic ways and practices at the top of certain institutions. The other indigenous institutions were allowed to continue.

8. By temperament, training and conviction, he was a failure in understanding people's point of view, and winning, their goodwill. He was not a constructive genious. He possessed an orderly but not an inventive intellect. He did not established new civil or military institutions. He made the old ones work better and more efficiently by his constant care and attention.

Conclnsion :

9. Iltutmish was successful in obtaining three remarkable achievements :—

(i) Saved infant Turkish kingdom from destruction.

(ii) Perpetuated the dynasty by ensuring the succession of his children to the throne of Delhi.

(iii) Gave it for the first time and legal states. In 1229, he was invested with religious and political sanction to his political authority as an Islamic King by the khalifa.

10. Thus, he occupies the first place amongst the three dynasties that ruled the Delhi Kingdom from 1206–1290.

Conclusion :

9. He was a despotic monarch; who believed in the racial superiority of the Turks and their "blue blood".

(i) He thus saved the Turkish state and gave it a new lease of life.

(ii) He raised the prestige of the crown.

(iii) He established absolute peace and order in the kingdom.

10. Considering the difficulties and dangers that faced the Turkish state in that critical stage, his place among the socalled slave kings is next only to that of Iltutmish.

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29. THE KHILJI KINGS

Q. 94. Describe the administration of Alauddin Khilji.

Ans. Introduction :

Alauddin describe his policy of administration in these words : "I do not know whether this is lawful or unlawful : whatever I think to be for the good of the state or suitable for the emergency, that I decree and as for what may happen to me on the approaching day of Judgment that I know not." In his administration he was always guided by this policy. As a result of this he could consolidate and extent the Muslim rule in India. He was very stern, and his administratioa was very ruthless. Let us now see why it was so.

During the early years of his reign he had to face many rebellions and plots. He studied their causes. He came to the conclusion that their reasons were : (1) Want of the spy system, (2) Drinking habits of the nobles and chiefs, (3) Inter-marriages and social intercourse among Muslims of high rank, and (4) Richness of some people.

Main Points

1. Introduction.
2. Early Rebellions and Plots.
3. His Repressive Measures.
4. Revenue Policy.
5. Military Reforms.
6. Control of Prices.
7. Conclusion.

His Repressive Measures :

After studying the causes of rebellion, he adopted many repressive measures to crush them. These measures were as follows :–

(1) **Confiscation and Taxes :**—First of all Alauddin ordered confiscation. Superflous wealth of the people was taken away. Religious endowments were withdrawn. Grants were cancelled. All kinds of taxes were realized.

(2) **Spy-System :**—Alauddin organised a very good system of spies. They kept him informed about everything that happened in his Kingdom.

(3) **Prohibition of Drinking :** - The Sultan disallowed wine-drinking and wine-selling. He himself stopped drinking.

(4) **Prohibition of Inter-marriages and Social Intercourse:**–The Sultan disallowed inter-marriages and social intercourse. The families of the nobles could not marry without his permission. The big men could not hold private meetings.

(5) **Suppression of Hindus :**—The Hindus were very ruthlessly suppressed. They had to pay very high taxes. They had to give one-half of their land-produce to the government. Moreover, they had to give many other kinds of taxes also. As a result of this Hindus became very poor.

Revenue Policy of Alauddin :

There were two aims of the revenue policy of Alauddin :—

(1) to get as much money for the state treasury as possible.

(2) to make the people reduced so that they may not rebel.

With the above two aims he cancelled all grants of lands; endowments and pensions. The privileges of Hindu revenue officers were taken away from them. Hindus had to pay one-half of their produce. They had also to pay house-tax and grazing-tax. As such the Hindus became very poor.

Alauddin got all the land measured. This enabled him to decide the amount of the land revenue. Throughout the kingdom there was one method of realizing this revenue. Revenue-laws were very stern. Revenue was mercilessly collected. The Revenue-collectors were much hated by the people.

Military Reforms :

Alauddin needed a large army to maintain order in his kingdom. He also needed it to check the invasions of Mongols. So he

introduced many army reforms. First of all he abolished the system of getting troops from the Jagirdars. They could not keep troops. All the troops were brought under the control of the Sultan. He had a large standing army. It was raised and paid by the government. The soldiers were paid in cash. It was a new thing. They were not paid by grants of lands or *jagirs* as was done before. The horses were branded. This stopped frauds. Descriptive rolls of all the soldiers were prepared.

Control of Prices :

The soldiers of the army were paid in cash. Their number was very large. Hence much money was needed to pay them. How was it to be done ? How could the Sultan keep his large army by spending as little as possible ? He hit upon a plan. He regulated and controlled the prices of all the articles. The prices of all the things were kept very low. This meant little payment to the soldiers.

Moreover, revenue from some villages was realized in kind. The grain, thus, got was kept in granaries. It was used when there was scarcity. The farmers could not take more than the fixed price. The merchants could not sell at a higher price. Those who did so were punished by the *Shahan-i-Mandi*. He was the Superintendent of the Market. He had a large staff to help him. If any shopkeeper weighed less, an equal amount of flesh was cut off from his body. Thus, all the articles were sold at cheap prices.

Conclusion :

Thus we see that Alauddin was a very good and great administrator. Certainly he was the ablest of the Sultans of Delhi. He understood the need of the time. He met this need with energy and ability. This was the reason that he introduced new features in his administration. It was really very successful.

Q. 95. Estimate the character of Alauddin Khilji as an administrator and conqueror.

Ans. Introduction :

In the words of *Majumdar, Raychaudhari and Datta* : "Alauddin is known to history for his imperialistic activities. He was a brave and able soldier, and the military exploits of his reign were almost uniformly crowned with success. He carried the militaristic ideal of Balban to its logical conclusion. As an administrator also, he should remarkable vigour in the early part of his reign. To him belongs the credit of governing the State for the first time independent of the authority and guidance of the priestly hierarchy. He wa

Main Points

1. Introduction.
2. Greatest of the Sultans.
3. His Administration.
4. Alauddin as a Conqueror.
5. Black Spots in his Character.

determined to strengthen his government at any cost.

The Greatest of the Sultans :

Muslim historians have showered their praises upon Ibn Batuta says that he was one of the best Sultans. *Barani* s ring the reign of Alauddin there were several remarkable matters which had never been witnessed or heard of in ar time, and probably never will be again".

The above two descriptions of Alauddin are true to a great extent. He might not have been the best, but he was certainly the ablest and the greatest of the Sultans. He very well understood the needs of the state. He did his best to provide for them.

His Administration :

The administration of Alauddin was sound in every respect. It had many features. It was original and constructive in several ways.

Alauddin was the first Muslim king who got the land serveyed. He abolished the system of granting *jagirs*. In their place he started the system of cash payment. He began the system of the branding of the horses. By so doing he checked fraud and corruption.

His control of the Market-prices was something quite novel. We do not find any such example in the history of medieval India. Then his state was secular. He kept politics away from religion. He was the first Muslim king who did not mix up religion with politics. He was never influenced by the Muslim priests.

His method of administration was rough and ready. Many of his laws were cruel. But such things were necessary to maintain peace and order. They were also necessary to check the Mongol invasions.

As a Conqueror :

Alauddin was g great soldier and a great conqueror. His successes were marvellous. His greatest military achievement was the conquest of southern India. It was due to him that the northern and southern parts of this country were united. They were brought under one rule. Thus, India got a kind of political unity.

It goes to the credit of Alauddin that he could expand his empire at a time when the Mongols were knocking at the gate of India. This was a rare achievment. This was a thing which even a strong ruler like Balban could not even think of. It is due to this that Alauddin rises head and soldiers higher than other Sultans.

The Dark Side of his Character :

It has been admitted by all the historians that Alauddin was a strong and able ruler. But there were many black spots in his character.

But there were many black spots in his character. ...ı merciless. He knew no pity and he was heartless. ...ulous and treacherous.

...k pleasure in bloodshed. *Barani* writes : "He shed more ...ood than ever Pharaoh was guilty of."

...*mdar Raichaudhary* and *Datta* say : "The tragic end of Jalal-...uez, the treatment meted out to the deceased Sultan rela-...evere measures against the 'New Musalmans', not excepting even women and children are clear proofs of the Sultan's harsh natura. Extremely suspicious and jealous, he was sometimes ungrateful even to those from whom he had received most valuable services."

Q. 96. Why has the reign of Alauddin Khilji been characterised as Khilji imperialism ?

Ans. Introduction :

Alauddin was a brave and able soldier. All his military exploits were successful. He was a militarist and known to be of imperialistic activities. He was very active and gifted with a fund of common sense and realism. He was known to be ambitious and gave early promise of future greatness. He struck at a favourable opportunity. As an administrator, too, he showed remarkable vigour in the early part of his reign. He governed the state, independent of the authority of the Muslim Ulemas and Religious heads. The successful expedition of Devagiri and Telingana showed that Alauddin was not only gifted with soldierly talent of a high order but was also a man of great daring and dash, of organising ability and resourcefulness.

Main Points

1. Introduction.
2. Theory of Kingship.
3. The Standing Army.
4. Military Monarcy.
5. Project of Conquest.
6. First Turkish Empire Builder.

Theory of Kingship :

By a clever and tactful policy, Alauddin disposed of his rivals and their supporters and formally ascended the Throne of Delhi. He also conciliated the people so as to make them forget the heinous crime of murdering his uncle.

He belived in the majesty of the monarch and in his being God's representative on earth. He also believed in the maxim that "kingship knows no kingship", and that all the inhabitants of the country must be either his servants or his subjects. He did not like to be influenced by any individual or party in laying down his

policy for the state. Alauddin was the first Turkish Sultan of Delhi, to bring church under the control of the state. He, thus, made the state secular in theory.

As regards Hindus, Alauddin thought himself to be a king different from what he was for Muslims, who was not responsible for them. He consulted the Qazi on this point. And he was happy to hear from him that he heartily agreed with him, who said, "the rule for the Hindus is either death or Islam."

The Standing Army :

In order to act upon the principles of his theory of kingship, to enforce the social, political, financial and sectarian type of regulations and ordinances ; to satisfy the ambition of conquest and to protect the country from the ever-recurring Mongol invasions, it was necessary for Alauddin to have a powerful army. He was the first Delhi Sultan who laid the foundation of a permanent standing army always kept in readiness for service at the capital. The Sultan gave a great deal of personal attention to the organisation, equipment and discipline of his military establishment.

Military Monarchy :

The foundation of the military monarchy that he tried to build up was, however, laid upon sand. His sternness enabled him to strengthen it only outwardly, but it gave vent to a feeling of discontent in the minds of the suppressed baronage and the humiliated chiefs, who anxiously awaited the opportunities to regain their lost power and position. The great defect of his system lay in the fact that it could not win for itself the willing support and goodwill of the governed, which is essential for the security of any government. Its continuence depended on the strong personality of the man who had erected it.

Project of Conquests :

Alauddin was one of the most ambitious rulers that ever sat on the throne of Delhi. A huge army was an indispensable necessity in order to satisfy his ambitions. He had not only to put down sedition and weed out rebellion, he had also to fight Mongols whose annual incursions had become a regular feature on our north-western frontier ; and his one ambition was of conquering the whole of India.

Such a huge army could not be permanently maintained without proper resources. He, therefore, reorganised the whole market, controlled prices of necessaries of life, the cost of living was, thus, made cheap and almost constant during the reign.

With a large army at his back, Alauddin was able to suppress all lawless elements in his dominions and to take steps for the complete concentration of authority in his hands. While the old nobles were sternly put down by the Sultan, the common people possessing merit and loyality were raised to the positions of importance by him.

No one was able to claim equality with the Sultan. All were reduced to the positions of vassals, servants or subjects. Thus, the Sultanate had reached the highest point of despotism, the like of which had not been known in India for ages.

His policy of conquests was divided into two parts : (i) Conquest of Northern India, and (ii) conquest of south India. When Jalor was conquered, the conquest, of Northern India was made almost complete and Alauddin's empire extended over the whole of the region except Kashmir, Nepal, Assam and a part of North-western Punjab. Unlike his policy in Northern India which he wanted to annex and rule directly, Alauddin only desired to compel the rulers of Southern India to acknowledge his supermacy and to send him annual tributes. He quite willingly desired to leave their dominions in their hands on condition of vassalage, only to get as much wealth from them as possible.

First Turkish Empire Builder :

Alauddin has been said to be the first to establish Turkish Empire in India. Turkish imperialism reached its zenith under this ruler. None of his predecessors including Balban was able to defend the Sultanate from the ever-recurring Mongol invasions and at the same time carrying on aggressive warfare in the interior of the country. But it was Alauddin who accomplished this two-fold task successfully. He may, therefore, rightly be called the first Turkish Emperor of India. There was complete peace and order throughout his reign. "The traveller slept secure on the highway and merchants carried his commodities with safety from the Sea of Bengal to the mountains of Kabul and from Telingana to Kashmir."

But this empire could not survive its founder as it was based on ruthlessness, and "treachery and strife." His administrative system lacked permanence as it was based on nacked force and on the goodwill of the people. Force always tends to become tyrannical and cares more for glory than for the welfare of the people. Alauddin's administration became more and more unpopular as time passed on. Nobles having been deprived of their prestige and power could not yeild their support to him. The Hindu chiefs groaned under the restraints and humiliations imposed upon them. Rigours of espionage terrified the middle and upper class people. Traders and merchants resented the strict control of the market. Thus, all classes of people were sick of the despotic administration and waited for an opportunity to throw it off. Alauddin did not ensure the continuity of the system by giving the right kind of training to his sons and successors. Some of the reasons, which led to the building up Alauddin's Turkish empire, proved in the long run, to be the elements of weakness and instability--the vital causes of its eventual downfall. Though his successors succeeded in putting down the rebellions, concessions had to be given to the people by withdrawing certain obnoxious regulations of his father's time. The system soon came to be trumbled down with a mighty crash.

Treatment of Lower Classes :

Lower classes among the Hindus were treated very badly. Several checks were placed on them. They were considered untouchables. Naturally, they felt attracted towards Islam, which believed in equality and brotherhood. Hence, people of the lower classes began to embrace Islam. Seeing this, Hindus of higher classes changed their attitude towards them. The lower classes began to be treated better. The path of salvation or entry into heaven was thrown open to them.

Popularity of 'Bhakti' :

'Bhakti' became very popular during the Muslim rule in India. It was indirect result of the entry of Islam into India. The basic elements of 'Bhakti' were present in India even before the birth of Islam. But these elements became very strong due to the impact of Islam. Chaitanya and Vallabha were somewhat influenced by Sufism. So, they began to teach Krishnaite Vaishanavism.

Hindu Beliefs :

Hindus believed in the doctrines of 'Karma', pre-determination, and monism. Muslims were influenced by these doctrines. They began to believe in them. Moreover, mosques and tombs became holier to them. This was obviously due to the indirect influence of Hinduism.

Hindu Social Customs :

Muslims were influenced by many social customs of Hindus. Two such customs were prohibition of divorce and widow-remarriage. Muslims, too, began to believe in them. Some of them began to frown upon divorce and widow-remarriage.

Gospel of Unity :

In the beginning, Hindus gave a place of honour to the Muslims. Some of the Hindu reformers and teachers openly preached the gospel of unity. For example, Nanak and Kabir emphasised that the two religions were two different paths to reach the same goal. They said that Ram and Rahim, Krishna and Karim, Allah and Ishwara were different names of the same God. But the Muslims kept aloof. They did not appreciate the Hindu attempt at a compromise.

Conclusion :

Titus in his book, *Indian Islam* writes : "When all is said there seems to be little doubt that Hinduism has wrought a far greater change in Islam than Islam has wrought in Hinduism."

35. EARLY MEDIEVAL SOCIETY

Q. 109. Give a vivid picture of the early medieval society.

Ans. Introduction :

The society in early medieval India was quite different from the ancient Indian society. Now two different elements formed the society. These elements were Hindus and Muslims. We are throwing light on the society of both in the following lines.

Main Points

Hindu Society

1. Caste-System.
2. Marriages.
3. Position of Women.
4. Food and Drink.
5. Bath, Dress and Houses.
6. Amusements.
7. Slavery.
8. Religious Suicide and Pilgrimages.

Muslim Society

1. The Ruling Class.
2. Converted Muslims.
3. Division of Muslims.
4. Dress.
5. Use of Wine.
6. Position of Wome.

HINDU SOCIETY

Caste-System :

The Hindu society was divided into high castes, low castes and untouchabilities. The caste rules had become more rigid than before. There were also many mixed castes. The people of the lower classes were despised. The caste rules laid down in the *Shastras* were not strictly followed. For example, some Shudras fought and ruled. In the 7th century A. D., Sindh was ruled over by a Shudra dynasty. Some Brahmans followed the occupation of the Kshatriyas. Some took to Agriculture.

Marriages :

The common practice was to marry in one's own caste. But inter-caste marriages were not unknown. Such marriages, however, were considered inferior and undesirable. Widow remarriage was not allowed. The kings had generally two kinds of wives—married wives and concubines. Divorce was not allowed.

Position of Women :

The position of women was not as high as in ancient India. They had no independence. But they could not be ill-treated. If a husband ill-treated his wife, he was punished by the king. Muslim rulers and Amirs tried to marry beautiful Hindu girls. So, early marriages began among Hindus. Girls could be married even at the age of seven. Purdah system also began. *Sati* was common. A Hindu widow could not remarry. Thus, the condition of Hiudu women became degraded.

definitely fixed prevented officers from playing fraud. The state demand being fixed, treasury of the king was enriched. Peasants got security of tenure and were made free of all exactions. All such measures led to the growth of agriculture and subsequently to the cheapness of food.

Q. 132. Attempt a critical estimate of Akbar as an Empire-builder.

Ans. Introduction :

Undoubtedly Babar had won the battle of Panipat after defeating Ibrahim Lodi in 1526 ; he founded the Moghal Empire. But he could do nothing to leave it after him on firmer foundations. No reforms could be introduced by him for the welfare of the people or for the matter of that for strengthening the administration. Had he been able to establish the Moghal Empire firmly, Humayun would not have been compelled to run away. Humayun was bequeathed by his father a monarhy which could not be held together without continuous fighting and constant warfare. Since it was weak, structureless and invertebrate under peace conditions. Humayun was weak not only as a king but as a man too. His habit of doing things by halves and with an undecided mind made his path best with innumerable difficulties He had to be without his kingdom for fifteen years. His restoration in 1555 when he died immediately after in 1556 was actually for a very short time. When Akbar came to the throne, Indian conditions presented a dark and complex picture. Akbar at the very outset realized that he could not hold his kingdom so long as there were enemies all around. By nature he was against war and enmity but exigencies of time made him fight to maintain effective control over the internal administration as well as the extre ous conditions that exploited from without.

Main Points

1. Introduction.
2. Akbar's Administration—Changes and Reforms.
3. His Basic Principles.
4. Revenue System.
5. Conclusion.

Akbar's Administration—Changes and Reforms :

Akbar gradually made the empire firm and strong by his nal policy. He followed a policy of conciliation and friendship rds the Rajputs, whom he knew, were haughty and proud pe knew that a vast country populated with Hindus could not ned with ill-will or rather without their goodwill. So he ya. By his peaceful reforms he won the heart of the I He worked for their benefit, cared for their educati means of communication and took almost the pate e introduced a new religion in order to u uslim into common bondage He himself r

Rajput family and married many of his relations with Hindu girls. He gave them good and high offices in military and civil administration of his kingdom. Akbar introduced the best system of Government based on mutual respect of race and tradition on the union of interests. In order to preserve strong control over the administration and good government he introduced many new principles for conducting it. So long, as his successors adhered to his principles the country flourished, and Mughal kingdom grew stronger and stronger and reached at the zenith of glory richness and prosperity. But when deviation was made from them, distingration followed.

Basic Principles of his Administration :

The principles he introduced were : Justice and toleration; Liberty of conscience (abolition of Jizya); due appreciation and reward of merit; his sympethetic attitude towards his vanquished foes.

Revenue System :-Akbar introduced such a system of Revenue assessment and collection after making a thorough land survey in his kingdom that it proved beneficial not only to the state but to the peasants as well. A definite state share having been fixed, many fraudulant practices amongst the revenue offices and their administration were abolished. Peasants became free from all sorts of exactions. These precautions led to the growth not only of agriculture but to the growth of prosperity of agriculturists also.

Conclusion :

All these reforms were the product of a gradual evolution under a variety of circumstances which made the Moghal empire based on stronger and stronger foundations. Thus, Akbar built a strong and prosperous empire. He was the real Empire-builder. Had he not built it, it could not had survived for two centuries after him. His successors enjoyed the fruits of his work, labour and industry--intellect and mental capacity given to him by providence.

Q. 133. Do you agree with the view "Akbar's empire was neither Muslim nor Hindu but Indian ?"

Ans. Introduction :

Akbar inherited his father's and grandfather's personal cha... ...d knew how to win both the affection of his subjects and the respect ...s enemies. Above all, he possessed a high sense of honour and jus- ...nd was free from sectarian prejudices. Like the ideal Hindu So- ...n, he made himself approachable to all, was most conscientious ...conduct of state affairs, respected all religious sects, and like ...ver thought that he honoured his own "by disparaging tha... man for trival reasons."

...devoted himself to the study of Hindu philosophy, an... bold attempt to bridge over the gulf between the tw... rties of his empire. He was a follower of the poli... ahabharata—"the Heavens are centred int he eth...

Broadminded and Tolerant King :

There is another instance of Akbar's broadmindedness and his olerance in religious matters. Mariam was the mother of Prince Salim. Her palace at Fatehpur Sikri anding by the side f the great mosque built by kbar was planned according the royal palaces of Rajpu- a and contained a Hindu mple. It was an open defian- of orthodox Muslim opinion permit infidel practices of iperstitions within the four alls of the palace. Akbar in- eased his popularity with his indu subjects by abolishing l taxes on pilgrims. Sometime ter he abolished the oppressi- Jizya.

Main Points

1. Introduction.
2. Broadminded and Tolerant King.
3. Indo-Aryan Ideals.
4. Reverence for Christian Principles.
5. Religious Toleration.
6. Welfare of the People and Reforms.
7. As a Reformer.

do-Aryan Ideals he Adopd :

Akbar openly adopted Indo-Aryan political and social ideals that d of absolute monarchy. His throne on a Vishnu pillar in Diwan-i- ias was the traditional Hiudu symbol of universal dominion. He noured Muslim saints, like Shaikh Salim, observed all the forms of uslim ritual, and allowed absolute freedom of conscience to men of ior creeds.

Reverence for Chiristian Principles and Faith :—The Jesuit thers from Goa were among those to whom Akbar listened with eat attention. He allowed them to build a Chapel at Agra. Once he me there, removed his turban, offered prayers, first kneeling in the iristian manner, then prostrating himself according to Musalman stoms and finally according to the form of Hindu ritual.

eligious Toleration—the Backbone of Unity :

In the throne room and public audience-hall where Hindu and usalman courtiers met on terms of perfect equality religius questions often disussed with a freedom very unusual in a Muslim Court. The Rajput Sultans and other Hindu members of the imperial ren influenced Akbar's habits and induced him to have his beard to give up eating beef, garalic and onions because it was so whis- l at Court, "these things are inconvenient in kissing." He gave offence to many Musalman courtiers by asking them to have off beards too. Akbar was as much determined in putting down lu practices which offended him as in braving the hostility of or- ox Musalmans by adopting those which he liked.

are of the People and Reforms :

Akbar was sincerely anxious to deal fairly with the cultivators, industry provided the principal part of the revenue. He intro-

duced various regulations that were designed to obviate the hardship of a cut-and-dried revenue system. The taxes were fixed in mone value but everybody was allowed to pay in kind if he thought th money rate was not fair, and if the assessment of his land seemed t him too high; he had the right to insist upon the measurment and di vision of his crops. A rebate was allowable on full demand under ce tain conditions. Tax was remitted so long as the land lay fallow. Th settlement was first made annually but afterwards for a term of te years on the basis of average payments for the preceding term.

Akbar, a Reformer :

Akbar whose success both as a warlord and as an administrat was largely due to his unerring judgment in the selection of his of cers, trusted his Hindu generals and reposed confidence in Musalma governors alike. Though, Akbar was deeply imbued with the spirit Indo-Aryan culture, it could not be believed that he ceased to prof Islam. He was a reformer, finding food in all religions. He tried put Islam on a broader footing and make it a universal religion. I was liberal to all religions and prejudiced to none.

Conclusion :—The above narration conclusively proves tl Akbar being imperialist nature could not belong to particular sect. tried to unite people of different sects and faith. He wanted to bu an empire which could not be Hindu or Muslim but it could only Indian. He worked according to principles of Government which set for himself. They were toleration and justice, liberty of conscien appreciation of merit and its due reward; conciliation and friendsh and public welfare. He believed in the goodwill of the people wh he ruled. By his peaceful reforms he won the heart of the nati Though a Musalman, he never betrayed sectarianism. Had he do so, he would have failed to establish the vast Indian empire which did.

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42. JAHANGIR

Q. 134. Describe beriefiy the chief events of Jahangi time.

Ans. Rebellion of Prince Khusro :

Prince Khusro was the eldest son of Jahangir. When Jahan came to the throne, he escaped from Agra. He had a desire to against his father. He could not forget that his father once hated h He wanted to occupy Lahore. But he was followed by Jahangir. defeated Khusro. When he was trying to flee to Kabul, he was tured.

Jahangir was very much annoyed by the conduct of his so got his 700 followers trampled under the feet of elephants. Afte Khusro was brought to the place of the scene. He was made to down that place. Then he was sent to a far off fort. There i kept as a prisoner. It is said that he was murdered by Prince ram (Shah Jahan) in the year 1622.

Death of Guru Arjan Dev :

Guru Arjan Dev was the fifth Guru of the Sikhs, He died in 1605. There are different stories about his death.

Some say that Guru Arjan Dev helped Khusro when he rebelled against Jahangir. This made Jahangir very angry So he ordered that Guru Arjan Dev should be killed. But some Hindus intervened. Hence the death sentence was pardoned if he paid a fine of one lakh of rupees. Guru said that he would not pay the fine. So he was imprisoned. He was given many cruel punishments. They closed his life in the end.

Main Points

1. Rebellion of Prince Khusro.
2. Death of Guru Arjan Dev.
3. Revolt in Bengal.
4. War with Amar Singh.
5. War with Malik Ambar.
6. Conquest of Kangra.
7. Loss of Kandhar.

Divan Ghandu Lal of Lahore had assured Jahangir that the fine would be paid. When it was not paid he was put to death. *V. A. Smith* says : "The murder of Guru Arjan Dev was the punishment inflicted as a penalty for high treason and contimacy, and was not an act of religious persecution."

The murder of Guru Arjan Dev was a great political mistake of Jahangir. This made the Sikhs against the Mughal Empire. This was greatly responsible for changing the history of Punjab in the future.

There is another version about the death of Guru Arjan Dev. It is said that he was killed on religious grounds. Jahangir has written in his diary that Guru Arjan Dev was converting the Muslims to Sikh religion there. Jahangir wanted to stop this thing. Hence he ordered the execution of Guru Arjan Dev.

The two versions given above do not contain the whole truth. The fact is that Guru Arjan Dev was put to death on political as well as religious grounds. Many historians are of this opinion.

There is yet another version about the death of Guru Arjan Dev. When he refused to pay the fine he was given very cruel punishment. He tolerated that patiently, calmly and manfully. But then he was told that he would be sewn in the hide of cow, the mere idea of such a thing was unbearable. So he put an end to his life. He went to take his bath in the river Ravi. From there he never returned.

Revolt in Bengal :

Usman Khan was an Afghan Chief of Bengal. He rebelled in 1612. Jahangir sent his forces against him. A fight took place. In that Usman Khan was defeated. He receieved many wounds while fighting. He died of them.

War with Amar Singh :

Amar Singh was the Rana of Mewar. He was the son of the brave Rana Pratap. Amar Singh declared his independence. Jahangir sent his son Khurram against him. As a result of this Amar Singh had to accept 'defeat'. He submitted himself to Jahangir.

War with Malik Ambar :

Malik Ambar was the Minister of the State of Ahmadnagar. He was an Abyssinian nobleman. He was very able and wise. He defeated the army of Jahangir and occupied Ahmadnagar in 1610. This state was under the possession of the Mughals since the time of Akbar. He had conquered it in 1600.

Jahangir felt offended. He sent an expedition against Malik Ambar, but it did not succeed. So in 1616 Prince Khurram was again sent against him. He reached the Deccan with a large army. He induced the Kings of Golcunda and Bijapur to withdraw from the alliance of Malik Ambar. Thus Malik Ambar was left without allies. Hence he was defeated. But Malik Ambar was not a man to accept defeat. Till his death in 1626 he went on offering resistance to Jahangir.

Conquest of Kangra :

The fort of Kangra was very famous. People thought that it could not be won. But Jahangir conquered it. Soon after that he celebrated his victory. This was done in 1620.

Loss of Kandhar :

In the old times Kandhar was under the possession of the Kings of Persia. But it had passed into the hands of the Mughals. Shah Abbas, the King of Persia, proposed to Jahangir that Kandhar should be made over to him. He said that in place of Khandhar he would give some other territory to Jahangir.

Jahangir did not accept the proposal of Shah Abbas. On this Shah Abbas invaded Kandhar and occupied it. Jahangir made up his mind to get it back. He decided to send his son Shah Jahan for this purpose. But he refused and raised the standard of revolt. The Prince Shahryar was asked to go to Kandhar. But he also refused.

Q. 135. Who was Nur Jahan ? Describe the part played by her and estimate the influence, good and bad, exerted by her in shaping the politics of Jahangir's reign

Ans. Introduction :

Nur Jahan, Persian by birth, was the daughter of Mirza Ghiyas. She was married to a Jagirdar of Burdwan—Sher Afghan. Sher Afghan was killed in a combat with Jahangir's forces by Kishwar Khan, son of Kutub ud-din Koka. Nur Jahan was brought to the Court. Jahangir made proposal to marry her. She did not agree to marry him for four years. In 1611 she married him.

Influence of Nur Jahan :

When she came to the Court, Jahangir gave her the title of Nur Mahal but afterwards called her Nur Jahan. She was given rights of sovereignty and government with her husband. She was king's constant companion. She shared the authority of the king in the issue of firmans and coins. She also issued orders of the state to the nobles of the Court.

Main Points

1. Nur Jahan's Identity.
2. Her Influence :
   Political, Moral and Personal.
3. Conclusion.

Political Influence—Bad :

Nur Jahan, after marrying Jahangir, was weilding kingly authority for all practical proposals. She was almost the master of the whole kingdom. Jahangir had become a sort puppet in her hands. She was inordinately ambitious for power and authority. This led to the revolts of Mahabat Khan and Prince Khurram Her father and brother were given high places. She showed a policy of favouritism. Many older nobles of the Court became jealous. Jahangir had brcome pleasure-loving, foregetting all about his early beneficient measures. Nur Jahan was responsible for all this disgraceful change in the character of Jahangir. Due to such ambitious intrigues the latter part of Jahangir's reign witnessed many conspiracies and rebellions.

Moral Influence—Good :

Nur Jahan exercised influence on Jahangir in order to check him from acts of violence and excessive drinking. She was a poet and an artist. She transformed the Court atmosphere Most elegent in her personality she was highly graceful in her manners and dress. She introduced many mearures of economy which won much praise and admiration for her. She was very liberal and very sympathetic in her views.

Her Personal Influence :—Nur Jahan has been called an "asylum of all sufferer." She was sympathetic and merciful. Jahangir used to say : whosever threw himself upon her mercy was gracefully saved from tyranny and oppression. She was most helped towards orphan, and exceedingly kind to the destitute and friendless. It has been said that during her reign no less than 500 orphan girls were married and portioned.

Conclusion :

Jahangir was a great ruler, capable of immense energy. If Nur Jahan clique had not dominated him, he would have proved himself

an excellent administrator, worthy to be placed by the side of his father. It may, however, be not untrue to say that the real glory of the reign of Jahangir was eclipsed not only by the splendour of the reigns of Akbar and Shah Jahan but also by the dominating influence which Nur Jahan exercised over her husband.

Q. 136. Write what you know of Jahangir's love of art and literature.

Or

Q. 137. Briefly describe the developmeat of art and literature during the reign of Jahangir.

Ans. Introduction :

Jahangir was a great lover of nature. He took a very keen interest in arts and letters. He did his best to promote them. As a result they were in a flourishing state during his reign. Sir Thomas Roe, an English Ambassador at the Court of Jahangir has very much praised the workmanship of Indian artists.

Main Points

1. Introduction.
2. Painting.
3. Portrait Painting.
4. Architecture.
5. Music.
6. Gardens.
7. Other Arts.
8. Letters and Learning.

Painting :

Jahangir was a great lover of painting. He was a good painter himself. He patronised the school of painting which was founded by his father. Historians say that Indian painting reached a very high state of perfection in the time of Jahangir. It became a true Indian art. It had no influence of Persian painting on it. *Catron* says : "There were found in Indian native painters who copied the finest of our European pictures with a fidelity that might vie with the originals."

Portrait Painting :

Portrait painting reached the highest pitch of efficiency during the reign of Jahangir. Portraits of the *Malik* and the *Amirs* at the Mughal Court as well as the Court scenes were beautifully painted. Some of the great painters of the Court of Jahangir were Ustad Mansur, Abul Hasan and Bishan Das.

Architecture :

Jahangir loved fine architecture. But he was not a great builder like his father. Two of the buildings constructed in his time are very famous. These are Akbar's tomb at Sikandar and tomb of Mirza Ghiyas Beg or *Itimad-ud-daula*. It was made by her daughter Nur Jahan. This building is constructed of white marble. It stands on a high

platform. It has two storeys. It is one of the best architectural achievements of the reign of Jahangir.

Music :

Jahangir was very fond of music. Hence he gave it every possible encouragemont. Some of the famous singers at his Court were Jahangir Dad, Chatar Khan, Parvez Dad ond Khurram Dad.

Gardens :

Jahangir loved natural scenes. This was the reason that he laid a number of gardens in different parts of India. Some of his famous gardens are Dilkusha garden in Lahore. Nishat Bagh in Kashmir and Royal Garden in Udaipur.

Other Arts :

Among the many other arts which flourished in the time of Jahangir was Textile Art, Goldsmith's Art, Jeweller's Art, Metal Works, Drawing, Calligraphy, Decorative Craving. Glazed Tile-Work and Mosaics.

Letters and Learning :

Jahangir was a man of great learning. He has a very good knowledge of Turkish and Persian. This was the reason that he respected learned men and patronized learning.

He was also a keen student of history. He wrote his autobiography. It is called the *Juzk-i-Jahangiri*. It is named after him. He wrote it with the help of other historians.

Jahangir used to pass his Friday evenings in the company of learned and holy men. In his Court there were a number of poets, scholars and historians. Important among them were Niamat Ullah, Mirza Ghiyas Beg, Abdul Haq Dehlawi, Naqib Khan and Mutamid Khan.

Jahangir encouraged education. He tried to spread it among his subjects. He built a number of *Madarasas*. He repasred the old ones. He appointed learned professors in them. A large number of students used to attend them.

Literature was in a very flourishing state in the time of Jahangir. Never before it was in such a state. During his reign lived the famous Hindi poet, Tulsi Das. He wrote the Ramayana. It is read by millions of Hindus today. There were also many Persian and vernacular poets. They were found in every nook and corner of the country.

Q. 138. Describe the internal condition of India at the time of Jahangir as despicted by Sir Thomas Roe.

Ans. Introduction :

A member of a regular mission sent from England by the King James I to the Court of Jahangir, Sir Thomas Roe came to India in

1615. Roe stayed for three years at the Court of Jahangir. The Moghal King gave Sir Thomas Roe much honour and regard, since he was not only a representative of King James I but also because he was noble, bore good manners and possessed high education.

Sir Thomas Roe has given a good account of Jahangir's Court. He says he was admitted to the highest honours by the King and was allowed free discussions to hold with the Emperor on terms of intimacy. He was highly impressed by the magnificance of the Court. He says that the nobles though very courteous, were extremely corrupt. The governors were tyrannical and exacting. Very difficult conditions were prevailing for traders and merchants. Travelling was not very safe between coast and the capital. Deccan was in as state of ruin. Moghal Empire had begun showing signs of degeneration since after Akbar. The Emperor was free and Jovial in evening parties but very dignified in public.

Craftsmanship was so very perfect at that time that a number of coaches were built on the model of the one he presented to Jahangir. The King was very fond of it. The art of painting was also much advanced. A picture presented by Sir Thomas Roe was quickly copied with prefection.

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43. SHAH JAHAN

Q. 139. Describe the progress of art and architecture during the reign of Shah Jahan.

Or

Q. 140. Give a brief account of the promotion of art under Shah Jahan.

Or

Q. 141. "It is in the domain of architecture that the reign of Shah Jahan is most distinguished ?" Discuss.

Or

Q. 142. Compare the architecture of the time of Shah Jahan with that of Akbar with special reference to some of their buildings.

Ans. Introduction :

Shah Jahan had a strong passion for fine buildings. During his reign art and architecture reached the highest development. He was so enthusiastic about buildings that he has been called "The Prince of Builder" or the "Engineer King". His workmen "built like giants and finished their work like jewellers. He constructed some of the most magnificient buildings. The chief among them are given below :

The Taj Mahal :

It is the most beautiful building of Shah Jahan. It stands on

the river Yamuna in Agra. It was built in memory of his wife, Mumtaz Mahal. It was built in 22 years. It costs thirty million rupees. Twenty thousand workmen worked on it daily. To build it expert masons, engineers, architects and masons were called from Arbia, Persia and Turkey. It is a dream in marble. Both, Shah Jahan and Mumtaz Mahal are buried in it.

Main Points

1. Introduction.
2. Taj Mahal.
3. Moti Masjid.
4. Buildings at Agra.
5. Red Fort.
6. Jama Masjid.
7. Peacock Throne.
8. Jahangir's Tomb.
9. Akbar and Shah Jahan's Styles Compared.
10. Conclusion.

"It stands even today as the finest piece of architectural beauty. It presents a most picturesque view and refreshes the awe-struck eyes of the native as well as of foreign sight seers."

The Moti Masjid :

The Moti Masjid or the Pearl Mosqe was built within the Agra Fort. Its cost is thought to be more than three lakhs of rupees. It is made of marble which is as white as pearl. Every part of it is made of creamy marble. It is extraordinarily lovely. People are never tired by looking at its grace and elegance. It is considered to be the loveliest and purest prayer house in the whole world.

Other Buildings at Agra :

Shah Jahan's other buildings at Agra are *Musamman Burj, Jheroka-i-Khas-o-Aam* and *Daulat Khana-i-Khas*. All these buildings are well-known for their beauty.

Shah Jahanabad :

Shah Jahan founded a city at Delhi. It was called Shah Jahanabad. There was a reason for building it. Shah Jahan did not think Agra to be a suitable place for his capital. So he decided to transfer his capital to Delhi. Hence the architects were asked to build a new city at Delhi.

The Red Fort :

The *Lal Qila* or the Red Fort was built by Shah Jahan. It is in Delhi. It was his residential place. It has two big and beautiful halls. It has halls of public and private audience. It is made of red stone.

The *Diwan-i-Khas* is the most beautiful part of the Fort. Shah Jahan called it "Paradise on Earth". It has few equals in beauty and eloquance.

The Jama Masjid :

The *Jama Masjid* is in Delhi. It is made of red stone. It is very

spasious and impressive. It was built on a rucky platform. It was built in six years. It is thought to the largest mosque in India.

The Peacock Throne :

The famous Peacock Throne proves that Shah Jahan loved grandeur and magnificence. It was made of gold. It was built under the supervision of Badal Khan. It was built in more than seven years. It costs about a crore of rupees.

"The canopy of this wonder-throne was supported by twelve pillars, each of which bore two peacocks entrusted with gems." Shah Jahan set for his *darbar* on this throne. It was $3\frac{1}{4}$ yards long, $2\,^1/_2$ yards wide and 5 yards high. It was carried away by Nadir Shah in 1793.

Jahangir's Tomb :

Jahangir's Tomb is in Shahadra. It was built by Nur Jahan. It is at a distance of four miles from Lahore. Shah Jahan built a very fine mausoleum over it.

Akbar and Shah Jahan's Styles Compared :

The buildings of Shah Jahan are certainly different from those of Akbar and Jahangir. This difference is seen in the following things.

1. The buildings constructed by Akbar and Jahangir forms a group of their own. Among such buildings are Mausoleum of Humayun, Fatehpur Sikri, Akbar's Tomb at Sikandra and Itmad-ud-daula at Agra. They have been built in Indo-Persian style. This means that their style is partly Indian and partly Persian. In other words, it is mixed Hindu-Muslim style. This mixed style is not found in the buildings of Shah Jahan.

2. The building of Akbar and Jahangir are massive and strong. They have a masculine vigour. The buildings of Shah Jahan have an effiminate beauty. They have a romantic glitter,

3. Shah Jahan's buildings have more elegance than strength. They are lavishly decorated. They cost more. "Shah Jahan's buildings are distinguished from those of Akbar and Jahangir in being more decorated and possessing a less massive work.

4. Akbar and Jahangir loved to use red stone in their buildings. Shah Jahan favoured the use of white marble.

5. Akbar and Jahangir did not make use of colours, diamonds, rubies, jewels, gold and silver. Shan Jahan used them very freely.

Conclusion :

Prof. T. K. Shah says : "The imperial patronage was no longer the monopoly of the poet or the painter; but every kind of artist was recognised and encouraged giving us, in consequence, those wonderful creations, which, like the Taj and Delhi Palace and the several mosques, must for ever immortalize the name of the Imperial patron."

Q. 143. "The reign of Shah Jahan has been rightly called the golden age of Moghal Period." Explain.

Or

Q. 144. "Shah Jahan's reign marked the climax of the Moghal Dynasty and Empire." Discuss.

Or

Q. 145. "Shah Jahan's reign is usually regarded as the golden and glorious period of the Mughal rule." Explain.

Or

Q. 146. "Shah Jal an was a magnificent monarch." Discuss.

Ans. Introduction :

The reign of Shah Jahan has been called the "Golden Age" of the Moghal Empire. During his rule the Moghal Empire reached its highest pitch of glory and magnificence. Never before him or after him was such a state of grandeur seen.

Main Points

1. Introduction.
2. Peace and Prosperity.
3. A Great Builder.
4. A Just Ruler.
5. Arts and Literature.
6. Development of Foreign Trade.
7. Different Opinions.

Peace and Prosperity :

There was peace and prosperity in the Empire. The provinces yielded much revenue. There was very little disturbance in the country. There was generally peace and order.

The land was fertile. Hence the income from land revenue was very high. It was in no case less than 45 crores of rupees. Shah Jahan spent very lavishly. Yet he left 24 million pounds in the State Treasury after his death. Besides this money, he also left gold, silver and jewels.

The grandeur of Shah Jahan's courts and cities was very great. The extent and wealth of his empire was vast. The country had a profitable trade with Western Asia and Europe.

A Great Builder :

Shah Jahan was a great builder. He built many beautiful buildings. They are thought to be the master-pieces of Mughal architecture. They still attract the visitors and leave them spell-bound.

A Just Ruler :

Shah Jahan was a just ruler. The judges appointed by him were just, wise, experienced and God-fearing. He dealt out justice with an even hand. He led a strenous life to give peace, prosperity and contentment to his subjects.

The king was praised in these words : "O King ! Thy subjects are light-hearted because thou hast taken a heavy load on thy shoulders, oppresson has fallen into a deep sleep (in thy kingdom) because thou hast banished sleep from thine eyes."

Manucci says : "The king kept his eye on his officials, punishing them rigorously when they fell short of their duty. This was the reason why he kept at his court an official with several baskets, full of poisonous snakes. He would order that in his presence they should be made to bite any official who had failed to administer justice leaving the culprit lying in his presence till the breath left him."

The persons who took bribes were punished. Thieves were never left unpunished. V. A. Smith accuses Shah Jahan of being very cruel and unkind. But such cruel punishments were very common at that time.

Arts and Literature :

Arts and literature flourished during the reign of Shah Jahan. They reached a very high pitch of efficiency. "In the realm of architecture and other forms of art it is unquestionable that the works of the highest quality in Moghal period belonged to the reign of Shah Jahan." With his death art declined because Aurangzeb hated it.

Development of Foreign Trade :

Foreign trade developed in the time of Shah Jahan. India had a rearing and profitable trade with Europe and Western Asia. Thus much money flowed into the country.

Different Opinions :

Khafi Khan says : "Although Akbar was the conquerer and lawgiver ; More yet for order, arrangements of territory and the finances and the good administration of every department of the state no prince ever reigned in India that could be compared to Shah Jahan."

Travernier says : "Like a father over his family he ensures security of the roads and just administration of the laws."

Sir William Hunter says : "The Moghal Empire attained its highest union of strength and magnificence under Shah Jahan."

Stanley Lanepoole says : "Shah Jahan was renowned for his kindness and benevolence which endeared him to the people."

V. A. Smith says : "Whatever be the view taken of the personal character of Shah Jahan or the efficiency of his administration, it can hardly be disputed that his reign marks the climax of the Moghal Dynasty and Empire."

Q. 147. Attempt a critical estimate of Shah Jahan as a man and as a ruler.

Ans. As a Man :

Shah Jahan was not actually, what has he been regarded by so many European writers, a stern or excessively pleasure-seeking ruler. According to circumstances in which he was placed owing to ceaseless intrigues of Nur Jahan he had to be very stern and unsparing to his political rivals, in order to acquire his throne. These early crimes were amply compensated by the strict justice and clemency of his government, and his sincere desire for the well-being of his subjects.

Main Points

1. As a Man.
2. As a Ruler.
3. Criticism.

He took great interest and pains in the task of administration. He did much to mitigate the sufferings of the people during the harsh famine of 1631-32. Like his ancestors, Shah Jahan was a good warrior who was not lacking high military qualities. He was an ardent believer in his faith. He checked many Muslims to change their faiths, rather many more were added to the fold.

He could read and speak in Turki ; and also speak Persian and Hindi both. He was not pitiless. Kind by nature he possessed a loving disposition. He loved Mumtaz Mahal intensely whom he married in 1612. They enjoyed a happy life for about 19 years when Mumtaz died in 1631 in child-birth. Shah Jahan built on her grave the famous Taj Mahal, an unparalleled beauteous movement of his conjugal affection for his intensely loved wife, who was not only an unfailing friend but a wise adviser in the days of his adversity.

As a Ruler :

Shah Jahan's reign has been said to have marked the climax of the Moghal rule in India, when it was not threatened by any external danger nor was there any serious challenge to the authority of the Emperor except before his acquiring the throne. There was a good development of export trade between India and Western Asia and the beginning of the export trade with Europe. There was a great pomp and splendour in the kingdom as was exhibited in highly enriched productions in architecture—the Taj, Pearl Mosque, Diwani-Am, Diwani-Khas, Jama Masjid, and the most famous "Peacock-Throne". These examples amply justify that peace and prosperity reigned throughout the Empire.

Criticism :

It has however been pointed out in the records of European factories in India and the accounts of contemporary European trallers that there were dark spots in the picture too which were quite ignor

ed by the court annalists. There were many grave defects in the economic system of the country beneath that outwardly splendour and prosperity. There was a misrule in the Governor's provinces which often made the peasants and artisans lose their very necessities of existence. A heavy burden was imposed upon the agriculturists, traders and businessmen on account of the maintenance of a big beareaucracy, a big army and a like expenditure in the production of architectural monuments. All such things indicated towards national insolvency which ultimately brought about decline of the mighty Moghal empire, that was reared and expanded through the genius of Akbar and his coreligionists.

Q. 148. Explain : "The reign of Shah Jahan sounded the death-knell of the Moghal Empire and its economic system."

Ans. Introduction :

Undoubtedly, the reign of Shah Jahan had reached the highest pitch of greatness and glory. There was peace and prosperity in the country and the provinces yielded much revenue. The country was very little disturbed by foreign invasions. The land was very fertile and the royal income from land revenue only amounted to 45 crores of rupees. After meeting the vast expenses of the administration, Shah Jahan left a treasure of 24 million pounds in coins besides gold, silver and jewels. A brisk trade was being carried on between India and Western Asia.

Main Points

1. Introduction.
2. Bernier's Testimony.
3. Accounts of other Travellers.
4. Wars and Drain of the Treasury.
5. Architctural Luxury.
6. Shah Jahan's Weakness, the Beginning of the Decline.
7. Conclusion.

Bernier's Testimony :

Account as given by Bernier who visited India in 1656 holds out a mirror to us in which "we see the Moghal Empire steadily impelled towards its doom by a multitude of evils. The chief men were opportunists and time servere, provincial governments rapacious, oppressive, ambitious and its rank and file demoralised and spiritless, peasantry crushed beneath extortions, and its judges arbitrary and uncontrolled." Bernier further said that the country was highly burdened with the enormous expenditure of maintaining the splendour of the court, and it had to pay a large army needed to keep people in subjection. The costly foreign wars had brought the country upon the verge of national insolvency. This (national insolvency) became very much marked during the reign of Shah Jahan's successor, although in his own time sufferings of the people unmitigating. The spirit of tolerance shown by Akbar was disappearing. Shah Jahan had shown it by destroying the Hindu temples at Benaras and other places.

Accounts of other Travellers :

There are other travellers as Travernier, and Manuecci etc., who have nothing but praise to give to ShahJahan. They say–he gave good administration, order and arrangement, finances and justice. There was peace, prosperity and contentment amongst the people.

Dr. Smith says, Shah Jahan was very oppressive and inhumane. Whatever be his personal qualities and howsoever peaceful reign he enjoyed but it can safely be concluded that some of his actions were such as umbrated the weaking of the economic system and fall of the Moghal Empire.

Wars and Drain of the Treasury :

Three consecutive attempts on the part of the Emperor in 1649, 1652 and 1653 to conquer Kandhar were a dismal failure. This failure increased the military fame of the Persians and transfrontier races. They were full of high hopes.

These campaigns in the north-west frontier provinces caused a heavy drainage on the treasury without the least addition of a territory. Twelve crores—more than half the gross annual revenue of the empire—were lost for absolutely no return. Moral prestige of the empire was very much lowered owing to imperial vanity, and military inefficiency had become thereafter patent to all. For years afterwards, the Persian peril remained hanging like a dark cloud on the western frontier, till in the middle of the 18th century. Nadir Shah and Ahmed Shah Abdali devastated and played terrible havoc over the Moghal Empire.

Moghal Empire was further made to lose the best soldiers and generals in the frontier wars bringing the Moghal army to its bitterest doom. During this period Maratha power in the Deccan has risen and was growing powerful and which had become most difficult to challenge. To suppress that power had led to most of the wars of Aurangzeb with Marathas in the Deccan. All this ultimately proved disasterous and as one of the causes for bringing the very downfall of the Moghal Empire.

The operations on the North-west frontier gave an important lesson. He showed that temporary large and expensive armies for the effective control of this invaluable frontier were not adequate at all. But that it needs the permanent establishment of powerful garrisons with superior equipment at several strategic points, which naturally required enormous sums of money and very strong finances to support.

Architectural Luxury :

Besides the operations of war, or maintenance of army, Shah Jahan had a great taste for building magnificent and noble buildings. They are today considered to be masterpieces of Moghal architecture and highly excite the curiosity and wonder of the visitors. But the expenses incurred for the splendid architectural monuments, imposed

a heavy burden upon the agriculturists and manufactures on whose prosperity depended the very existence of the Empire. This national insolvency was much accelerated during the next reign. It finally proved to be one of the potent causes of ultimate disintegration of the mighty Moghal Empire.

Shah Jahan's own Weakness :

Shah Jahan's own weakness was gradually growing. The weakness of the Maghal rule had set in. It can be said to mark the beginning of the old age of the Moghal rule in India. Aurangzeb's superior tactics were fast moving and no doubt bringing him success. Aurangzeb had won the admiration of the people by his devotion to duty, austere habits, keen sense of justice, high courage and endurance. He was energetic and possessed physical endurance in an extraordinary degree. In the interest of his own safaly as also his personal ambition Aurangzeb had to enter the war of succession and fight out the struggle at this critical time. There being no fixed laws of succession amongst the Muslims, a disputed succession had become a tradition in the Moghal dynasty. The Moghal kings believed in the theory that "Kingship knows no kinship" and that the sword was the chief arbiter. The Moghal princes fought the struggle for succession with th motto "crown or coffin". Babur, Humayun, Akbar, Shah Jahan, Aurangzeb and his successors were all compelled to contend against rivalry of the nearest relatives. In the interest of his own safety, therefore, Aurangzeb too decided to enter this war of succession, as nomination of Dara by Shah Jahan in preference to him had enraged him. And ultimately Shah Jahan's own weakness contributed to Aurangzeb's success.

Conclusion :—It may rightly be called that the reign of Shah Jahan announced the death knell of the Moghal Empire and beginning of the breaking of the economic system. It further recieved a serious blow during the reign of Shah Jahan's successor, Aurangzeb and thereafter.

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44. AURANGZEB

Q. 149. Give an account of the relations of Aurangzeb with the Rajputs.

Ans. **Aurangzeb's Relations with Rajputs :**

In the beginning of his reign Aurangzeb commanded the services of many Rajput clans. Raja Jaswant Singh of Marwar (Jodhpur) and Raja Jai Singh of Mewar (Udaipur) served him very faithfully. But he did not appreciate their services.

Raja Jai Singh was serving Aurangzeb in the Deccan. There he died in 1667. He was poisoned by his son Kirat Singh. It is said that he poisoned his father on the instigation of Aurangzeb. This is confirmed by the fact that he publicly rejoiced on hearing of the death of Jai Singh. Raja Jai Singh was a strong and brave Rajput. He was

removed from the path of Aurangzeb. Thus the Moghal Emperor became free to follow the policy of persecution. He took no time to destroy the temple of Mathura.

Main Points

1. Aurangzeb's Relations with Rajputs.
2. Invasion of Mewar.
3. Rebellion of Prince Akbar.
4. Treaty of Udaipur.
5. Effects of Rajput Wars.
6. Conclusion.

Raja Jaswant Singh was always ready to help Aurang zeb. But the Moghal Emperor thought of getting rid of him. So he sent him to Jamrud at the mouth of the Khyber Pass. Jaswant Singh did not want to go there. But he had to do so against his will. There he died in 1678. The reason was that he was poisoned by the order of Aurangzeb. Both Tod and Manucci say this thing.

Thus Aurangzeb got rid of two chivalrous Rajputs. This gave him a lot of freedom. Two posthumous sons were born to Jaswant Singh at Lahore. Aurangzeb tried to capture them. But he failed. The Rajputs defended the two babies. They escaped with them. They put two other babies in their place. The two boys reached Jodhpur. Ajit Singh was the elder of the two. He lived long and ruled over Marwar. He remained the strongest enemy of Aurangzeb upto the end of his life.

Invesion of Mewar :

Aurangzeb hated the Hindus and their religion. He reimposed the *Jeziya* on them. He destroyed their temples. These unwise acts of Aurangzeb annoyed the Rajputs. All the Rajput kings of Rajputana took up the cause of the Hindus. Only the kings of Jaipur and Ambar did not do so.

Aurangzeb decided to crush them. So with a large army he went to Ajmer. From there he sent a part of his army to plunder Mewar. The Rana could do nothing. He had to yield. But he was allowed very lenient terms. He had to cede a small part of his territory. He was told not to help the King of Jodhpur. Having done so much, Aurangzeb went back to his capital.

Rebellion of Prince Akbar :

A little later, the Rana of Mewar broke the terms of peace. Aurangzeb again left for Ajmer. He took his three sons—Muazzam, Azam and Akbar with him. They helped him in subduing the Rajput kings. But Aurangzeb did not achieve success. He was defeated many times.

Aurangzeb then sent Prince Akbar and Talwar Khan to Udaipur The Rana of Mewar had to leave his capital. He took refuge in

the Aravalli Hills. After some time Aurangzeb occupied Marwar (Jodhpur). But this was only a temporary success. He had to fight continuously against Jodhpur for number of years.

The Rajput kings went on harassing the armies of Aurangzeb. Durga Das was an important person among them. He tried to win over Prince Muazzam to the side of the Rajputs, but failed. But he succeeded in corrupting Prince Akbar. As a result of this he marched against his father with a large army.

This placed Aurangzeb in a very awkward position. He had to fight against the Rajputs. Now he was to face his rebel son. What was he to do ? He was a very shrewd man. He forged a letter in the name of Akbar. In this he asked his allies to stop fighting. This offended the Rajputs. They deserted Prince Akbar. The Prince had to run away to save his life. He went to the Marathas. From there he went to Persia. There he died in 1704.

The Treaty of Udaipur :

The war with the Rajputs went on. In this the Rana of Udaipur suffered a very heavy loss. He fought much. But he saw that it was in vain. Hence he made a treaty with Aurangzeb in 1681. Its terms were as follows :

1. Jai Singh was recognised as the Rana of Udaipur. He was made a Mansabdar of 5,000.
2. The Rana had to give a part of his territory to Aurangzeb. In lieu of this the imposition of *Jaziya* was removed.
3. The Rana was required to pay an indemnity of Rs. 3,10,00,000.
4. He could not increase his cavalry beyond 1,000.
5. The fort of Chittor could not be repaired.
6. The Rana could not give shelter to the Rajputs.

Effects of the Rajput Wars :

The effects of the Rajput wars were many and varied. They were as follows :

1. The Rajputs were the pillars of the Moghal Empire. By fighting against them Aurangzeb made them his enemies. *Smith* says : "Aurangzeb's fanaticism alienated the two principal states and deprived his throne of the loyal support gladly rendered to his wiser ancestors."

2. Akbar considered the Rajputs to be his best supporters. He treated them well. Opposite to it, Aurangzeb hated them. He thought them to be Saitans. Thus he lost their sympathies.

3. By losing the Rajputs, Aurangzeb lost the most loyal supporters of the Moghal Empire. In his wars against the Marathas Aurangzeb needed them very badly. The reason was that they were expert in mountain fighting. But Aurangzeb could not utilize their services. This proved to be a great blow to his Empire.

Conclusion :

K. M. Pannikar : "The war in Rajputana coinciding with the Maratha presence in the South led to the ruin of the empire. The epic war of Marwar independence of which the hero was Durga Das, demonstrated to the world the military weakness of an empire which had lost the support of its people and was engaged on many fronts."

Q. 150. How far did Aurangzeb depart from the religious policy of his predecessors ? What were its effects ?

Ans. Introduction :

When Aurangzeb came to the throne, he abolished many taxes. He did so to remove the sufferings of the people caused by the civil war. This gave great relief to the Hindus and Muslims. The *Jaziya* was abolished. This pleased the Hindus. Taxes on the *Yatras* or 'Journeys' of the Hindus were also abolished. But this generous policy did not continue for a long time.

Main Points

1. Introduction.
2. Measures to Promote Islam.
3. Ban of Music and Festivals.
4. Other Bans.
5. Destruction of Temples and Schools.
6. Treatment of Hindus.
7. Treatment of Converts.
8. Result of the Religious Policy.
9. Conclusion.

Measures to Promote Islam:

Aurangzeb was an orthodox Sunni. This did not let him remain a good man. He became a bigot. He, therefore, began to try to spread Islam. *Kalma* was rmoved from the coins. The celebration of *Nauraz* was stopped. Appointments of *Muhatasibs* or Censors of Public Morals were made. They looked after the conduct of the people. They did not allow them to use drugs, alcohol, gambling and prostitution. All these things were forbidden in the *Koran*. The mosques were repaired. The property and allowances granted to them were given again. Sufis were badly treated.

Ban of Music and Festivals :

Aurangzeb was a puritan. He led a simple and orthodox life. He wanted that people should follow his example. Music was banned in the eleventh year of his reign. The musicians were ordered to bury music deep down in the earth. Festivals and other celebrations could not be held with pomp and show.

Other Bans :

Many other things were also banned. The chief among them were astrology, wine, gambling, dancing and obscenity during Holi. They taking out of Moharram processions was made a punishable offence.

Destruction of Temples and Schools :

Aurangzeb's bigotry took a serious turn. In 1669 he ordered that all the temples and schools of Hindus should be demolished. Their religious teachings and practices were disallowed. Many famous seats of Hindu religions were demolished. Among them were Somnath, Benaras and Mathura. Mathura began to be called by the name of Islamabad.

Treatment of Hindus :

Aurangzeb's treatment of the Hindus was very bad. He doubled the customs on all the goods of Hindus. *Jazia* was imposed again. Hindus were not allowed to hold fairs and festivals. All the Hindu officers were removed from service. No Hindu except the Rajputs could ride on horse, carry arms and wear good dress.

Treatment of Converts :

Aurangzeb did his best to convert the Hindus to Islam. He gave the converts money, land and offices. New converts were taken in procession through the city on elephants.

Results of his Religious Policy :

The bigotry of Aurangzeb offended the Hindus. There were many risings. These were of Jats, Sikhs, Rajputs and Satnamis. These shook the Empire to its very foundation.

He lost the support of the Rajputs. Hence he could not be successful in his wars against the Marathas.

Being an orthodox Sunni, hehated the Shias. This was the reason that he tried to destroy the Shia states of the Deccan.

All the above mistakes of Aurangzeb hastened the downfall of the Mogl al Empire.

Conclusion :

S. R. Sharma says : "Aurangzeb could easily have become an ornament to the throne had he not spent his dynamic energy and genius in channels destructive to both himself and the empire that was his glorious heritage. Instead, he set himself the vain task of becoming *Alamgir* or "world grasper" and was content to be *Zinda Pir* or "living saint" to his orthodox Muslim contemporaries."

Q. 151. Briefly narrate the Maratha Struggle with Auraangeb.

Or

Q. 152. Describe briefly Aurangzeb's campaigns against the Marathas and account for his failure.

Ans. The Bhakti Movement :

The Bhakti Movement started in the 15th and 16th centuries. This was, in fact, a national movement. This movement recieved

great impetus from Ram Das, Tukaram, Vaman Fandit and Eknath. Due to their teachings religion was reformed. Social and political life in Maharashtra was also influenced. Ram Das was the greatest social leader. He urged the formation of a new nation

Main Points

1. Bhakt Movement.
2. Shivaji united the Marathas into a Nation.
3. Shivaji's Conflict with :
   (a) Aurangzeb.
   (b) Sultan of Bijapur.
   (c) Jaswant Singh and Muazzam.
   (d) Jaswant Singh and Shaista Khan.
4. Shivaji in Agra.
5. Shivaji's Reconquest of his Territories.
6. Shivaji—a King.
7. Conclusion.

Shivaji united the Marathas into a Nation :

Shivaji was very much influenced by the teachings of Ram Das. He was a born leader of men. He united the Marathas into a nation. The Marathas were already trained in warfare. It was because they were employed by the Sultan of the Deccan. Shivaji gathered them under his flag. He organised them into an efficient army. With their help he captured many forts.

Shivaji's Conflict with Aurangzeb :

Shivajis activities brought him in conflict with Aurangzeb. At that time Aurangzeb was the Viceroy of Deccan. Shivaji wanted to make peace with him. But Aurangzeb got the news of his father's illness. So he left for the capital. This was in 1657.

Shivaji's Conflict with the Sultan of Bijapur :

Shivaji had taken some forts of the Sultan of Bijapur. This made the Sultan furious. He sent Afzal Khan against Shivaji. But Shivaji rose equel to the occasion. He killed the Khan inself-defence. Afzal Khan's army was scattered in confusion.

Shivaji's Conflict with Jaswant Singh and Shaista Khan :

Shivaji was encouraged by his victory over Afzal Khan. He began to attack the Moghal territories. Aurangzeb culd not tolerate this. He appointed Shaista Khan as the Viceroy of the Deccan. He asked him to punish Shivaji. He sent Jaswant Singh to help Shaista Khan. They both took possession of Poona. One night Shivaji entered the town. He cut off the thumb of the Shaista Khan. He killed the Khan's son. This was a great humiliation for Aurangzeb. So he called back Shaista Knan and Jaswant Singh.

Shivaji's Conflict with Jai Singh and Muazzam :

Aurangzeb then sent Raja Jai Singh and prince Muazzam against Shivaji. Jai Singh was a man of great talents. He was well versed

in Turkish, Persian, Sanskrit and Urdu. He was good in conversation. He was a born diplomatist and tactician. He could deal very ably with intricate political matters. He had been in close touch with the Court life. Hence he had become familiar with all the kinds of Muslim etiquette. This had given him a good knowledge of Muslim character. All these qualities increased his usefulness as a General and representative of the Emperor in dealing with foreign powers.

Shivaji failed before the veteran Jai Singh. He was defeated. He had to conclude a treaty at Purandar in 1665. By this treaty he lost a very large part of his dominions and his son, Sambhaji. The son was made a Panchazari Mansabdar of the Moghal army.

This was not all the triumph of Jai Singh. With the help of Shivaji, he defeated the Sultan of Bijapur. Then he persuaded Shivaji to go to the Court of Aurangzeb.

Shivaji in Agra :

Shivaji and Sambhaji went to Agra in May, 1666. He had hoped to be treated well. But this did not prove to be so. No respect was shown to him. On the other hand he and his son were imprisoned in their residence. Somehow or other the two escaped. They reached their country safely.

Raja Jai Singh had never expected that Shivaji would be badly treated. He again found the Maratha king in his dominions. This gave him a great cause of worry. Soon he was called back to Agra. Unfortunately he died on the way.

Shivaji's Reconquest of his Territories :

Shivaji's position was weak. Hence in 1667–69 he made a truce with the Moghals. During this time he made himself strong. Soon he began to attack the Moghal territories. Fortunately enough he found that the Moghal Generals were quarreling among themtelves. He took advantage of this opportunity. He regained all his lost dominions. He defeated Diler Khan who was a very able General of Aurangzeb.

Shivaji became a King :

In 1674 Shivaji became a king. His coronation ceremony was celebrated with great pomp and show. He established an efficient system of government. Its organization was perfect. He ruled with vigour and justice. Unluckily his desires and plans could not be realised. He died in 1680.

Sambhaji's Death :

Aurangzeb renewed his campaign against the Marathas in 1682. It went on for a number of years. He did not achieve much success at the beginning. But Sambhaji was arrested. He was put to death.

Conflict with Raja Ram :

Raja Ram was the brother of Sambhaji. He could not be

captured. He escaped. But Sambhaji's son Shahu was arrested. He was sent as a prisoner to Agra. The fugitive Raja Ram organised an army. Under his leadership the Marathas once again tried to get back their lost dominions. A fierce fight took place. In this the Moghals lost the fort of Jinji. It was in 1698.

The gain of the fort encouraged the Marathas. They launched another attack against the Moghals. They captured Satara in 1700. Aurangzeb left no stone unturned to harass the Marathas. He made their life miserable. But he could not subdue their spirit. They offered a gallant resistance to Aurangzeb. They reconquered their territories after the death of Moghal Emperor.

Conclusion :

Aurangzeb's wars against the Marathas went on for about a quarter of a century. Their result was only defeat, disaster and humiliation. They made the Marathas the bitterest foes of the Moghal Empire. They struck blows after blows on it. They did their best to destroy it.

Q. 153. Trace the course of Aurangzeb's anti-Hindu policy. Discuss fully his motives.

Ans. Treatment of Hindus :

> **Main Points**
> 1. Treatment of Hindus.
> 2. Aurangzeb's Motive.

From his very early childhood Aurangzeb had received education of the pure Islamic type. He thus had harboured extreme hatred for the infidals. When he became the King he put all such ideas into practice. The Hindus were the victims of his venomous snake-like policy. At first the temples of the Hindus were affected. He ordered that no new temple could be built, nor additions to the old ones could be carried out. Mathura, Somnath, Benaras and even Jaipur suffered the most. The Director of faiths completely stopped the teaching and practicing of idolatrous forms of worship. The governors of the provinces were given orders to be very strict in destroying the schools and temples of the infidels.

In 1679, Aurangzeb reimposed Jaziya which Akbar had abolished. The public groaned under its burden but he did not listen to their cries. Ahkam-i-Alamgiri is the clear proof to show that the tax was really reimposed.

There was a great hatred in Aurangzeb's heart for the Hindus whom he could not see prospering. Restrictions were placed on the foods of the Hindus while those of the Mohammedans were allowed to pass duty free. But this could not continue for long as it meant a heavy loss to the treasury.

A large number of Hindus were in the employ of the King and his Secretariat, and in various departments like Revenue etc., since the time of Akbar, but in 1688, Aurangzeb with a single stroke of pen, dismissed them all. He had, no doubt, to withdraw such an order as the work of the state could not be carried out without some Hindus.

Celebration of Hindu festivals could not be tolerated by Aurangzeb as he regarded such functions as propaganda for the spread of infidelity. He, therefore, prohibited them in 1668. He hated the Sikhs also. Guru Tegh Bahadur was executed by him.

He forcibly coverted many Hindu families to Islam. This is clear from the instance of Gokula or Mathura. After Jat's rebellion in 1669, his family was forcibly covnerted. For all such conversions, Hindus were offered various inducements—good government jobs and many other higher rewards. Sambhaji was offered release on condition of embracing Islam but he scornfully refused it. There were several jagirdars who were restored their jagirs on accepting Islam.

All Hindus except Rajputs were prohibited from carrying arms and ride elephants, palkies or Arab and Persian horses.

Aurangzeb stopped the Hindu custom of Jharokha Darshan. All such restrictions placed on the Hindu show that he strongly hated Hindus, he liked to see them deteriorate—socially, economically and politically.

Aurangzeb's Motive :—The main motive of Aurangzeb in doing all this against the Hindus was to please his co-religionists so as to be called every inch a Muslim King. He also wanted to take revenge upon the Hindu Rajas, Marathas, Rajputs and Sikhs who were harassing him and his co-religionists every now and then. But this could not be said to be the only motive responsible for such a hateful attitude. As a matter of fact he strongly desired to do away with the Hindus. He wanted completely to destroy them. But Hindus were a rich community with a rich literature and great resources. It was not an easy task to destroy such a community, whose literature, customs and power were so deprooted and full of moral potentialities. His bigotry and orthodoxy proved a weaker challenge to the strength and force of Hindu character and calibre. It was very hard for Aurangzeb to accept the policy and philosophy of Akbar, or the splendid case of Shah Jahan; but he found Islamic principles full of every philosophy, pleasure ond ease. He was a Muslim as sternly repressive of himself as of the people around him. He was a King who could not be said to hesitate to stake his throne for the sake of his faith. In matters of religion, he never hold out or accepted any compromise and conciliation. He was obstinate to the point of fanaticism.

Aurangzeb had possessed the courage of the man who dared to act unflinchingly upto his convictions. His reimposition of Jaziya and his behaviour towards the Hindus and their institutions clearly show that he held his religion as the best.

Q. 154. Contrast Aurangzeb as a man with Aurangzeb as statesman.

Ans. As a Man :

"Aurangzeb is the most admired among the Muslims. There are few who are quite blind to the lustre of Akbar's character but fewer still whose deliberate judgment would not give preference to Aurangzeb." (*Elphinstone*)

Main Points

1. As a Man.
2. As a Statesman.
3. His Contrast with Akbar as a Man as well as Akbar as Statesman.
4. Conclusion.

"He maintained his energy till the end of his life. He possessed physical endurance in an extraordinary degree. In the mids of most difficult crisis he did not lose his power of judgment and could act with vigour when it was necessary. He was cultured and polished in his manners although he had no love for fine arts. He was intelligent and could despatch his business with promptness. He had a high sense of dignity. In private life he was very simple. We are told that he used to earn his bread by making small caps and copying the Quoran."

"His life would have been a blameless ove, if he had no father to depose, no brothers to murder and no Hindu subjects to oppress." (*Hunter*)

"His behaviour towards the Sikhs and the Hindus with no exception of Shia kings was very unsatisfactory."

"It has been usual to call the character of Aurangzeb a puzzling compound of contradictions. He possessed many great qualities, he practised all the virtues but he was lacking in one thing needful in a leader of man ; he could not win love. Such a ove may administer an empire, but he cannot rule the hearts of men." (*Lane Pool*)

"He won the admiration of the people by his devotion to duty, austere habits, keen sense of justice, unflinching courage, and indomitable power of endurance. Everyone admires his stern puritanic character. He never indulged in frivolities and was always dignified in his conduct. We are told, He never puts on the clothes prohibited by religion nor does he ever use vessels of silver and gold. In his served court, no improper conversation, no word of back-biting or of falsehood is allowed." (*Mirata-i-Alam*)

In order to fully appreciate the traits in Aurangzeb's character it will not be out of place to contrast him with Akbar.

Contrast with Akbar :

Akbar was a man of great courage and possessed an extraordinary physical strength. He took great interest in hunting excursions

and sports from his very boyhood. He never hesitated in persuit of game or in the field of battle. He could endanger his life without caring of political consequences. He enjoyed animal combats but he did not take pleasure in cruelty for its own sake. He was not unnecessarily revengeful. A repeutent rebel could often secure his pardon. He was sometimes subject to outbursts of wrath but ordinarily he had perfect self-control. He was naturally humane, gentle and kind. He had very pleasant manners. Akbar was a man of varied literary tastes and great intellectual curiosity. He had wonderfully good memory. He was interested in different branches of learning. He gathered around him a band of scholars, poets, philosophers and maintained in his palace a library containing books on various subjects which he got read out to him. He knew tenets of Christianity, Hinduism, Jainism, and Zorastrianism. He also had a good taste for art, architecture and mechanical works.

Aurangzeb as a Statesman :

1. Aurangzeb made Hindus his worst enemies in the empire by persecuting them and insulting their religion. He pulled down their temples; he forbade them to teach vedas, he reimposed Jizya, he dismissed all the Hindu clerks from state offices. He ill-treated them and harassed them in numerous ways.

2. Rajputs were already resenting Jizya, when his attack on Marwar excited them very much. In spite of peace with them they continued to revolt until the end of his reign. They were his bitterest enemies.

3. His ill-treatment of Shivaji at Delhi was a great mistake. This turned the Marathas into his bitterert foes.

4. It was his most egregious political blunder to lead an attack against and conquer the Deccan kingdoms of Bijapur and Golkunda, which were a check upon the Marathas. It would have been a wise step for Aurangzeb to have united with the Mohammedan kingdoms of Bijapur and Golkunda in order to fight against the comman enemy the Marathas. He was a religious bigot. As such he lacked statesmanship. He wished sunni religion alone to flourish all over India. Hence his anxiety was to destroy these kingdoms. By the defeats of the kingdoms, the check on the Marathas was removed They became more powerful. They marched to the north, and ultimately brought ruin to the Moghal Empire.

5. In 1675, execution of the 9th Guru—Tegh Bahadur of the Sikhs made them the bitterest enemy of Islam.

6. His Afghan policy was of no great utility. The tribal peace had to be purchased at a great cost which meant a heavy drain on the Moghal treasury.

7. He had to remain absent from the capital for a long time being engaged in the Deccan wars. Thus, grave disorders were created

in the North ; where the peasantry was groaning under heavy taxation, who were ready to lead rebellion.

Contrast with Akbar as a Statesman :

Akbar on the other hand was tolerant in matters of religion. He was not bigoted like Aurangzeb.

Akbar had full confidence in his generals. He was never suspicious of their abilities or conduct.

He was broadminded and not narrow in outlook of life. He was a patron of art and literature and not indifferent to them.

He was affectionate to his friends and relatives and not cool and callous. Akbar was endowed with great energy. He took keen interest in every detail of administration. He tried to establish a despotism by destroying the rights and liberties of his subjects but he possessed farsightedness of a true statesman. He was tolerant towards the non-Muslims and even favoured the Hindus and their customs to the disadvantage of Muslims. Akbar was liberal-minded and not confined to fit in the frame of Islamic state. He never made appeal to orthodoxy and fanaticism. He did not regard the empire as affording an opportunity for personal enjoyments ; he held a high ideal of kingship. He hated tyranny and falsehood. "Judged from all points of view Akbar can be ranked with the greatest rulers in the world." As a statesman he was a unique success, while Aurangzeb was a colossal failure.

Conclusion :—As a man and as a statesman, even against his own self as a statesman, it may be said that Aurangzeb was over powered by his many fine personal qualities as a man. As a man he was good ; his bigotry and religious staunchness were the main causes of his failure as a statesman. He was not imbued with the desire of establishing Moghal empire to last long, hence his kingdom had begun showing signs of tottering.

Q. 155. What was Aurangzeb's policy towards the Deccan Sultans ?

Or

Q. 156. What was Aurangzeb's Deccan policy ? Describe his conquests of Bijapur and Golkonda. What were the results of these conquests ?

Or

Q. 157. "Aurangzeb's Deccan policy had entirely failed. The Deccan was the grave of Aurangzeb's reputation as well as of his body." Explain.

Ans. Introduction :

During the reign of Shah Jahan, Aurangzeb was the Viceroy of the Deccan. Then he had forced the Sultans of Bijapur and

Golconda to accept the suzerainty of the Moghals. But this had not satisfiied him. He wanted to destroy them totally. There were two reasons for this. Firstly, he was orthodox Sunni, while the Deccan Sultans were Shias. Secondly, his imperial vainity goaded him to include the two states in his Empire. At the beginning of his reign, Aurangzeb could not pay his attention to Bijapur and Golkonda. He was engaged in the north against the Rajputs. Having subdued them, he turned his attention to the Deccan. There he spent the last 26 years of his reign. During this period he tried to crush the Sultans and the Marathas.

Main Points

1. Introduction.
2. Conquest of Bijapur, 1686.
3. Conquest of Golconda, 1687.
4. Results of Conquests.

Conquest of Bijapur—1686 :

In 1679 Aurangzeb sent Diler Khan to occupy Bijapur, but he failed. Thereafter, Aurangzeb made great preparations. He sent his sons Azam and Muazzam. He himself went to Ahmednagar in 1683. In 1685 Bijapur was besieged. It was captured after a long struggle in 1686. The main reason of Sultan's surrender was that he had become short of supplies.

The Sultan, Sikandar Shah was captured. He was made a Mansabdar. He was given a pension of one lakh. But later he was made a prisoner in the fort of Daulatabad. There he died in 1700. The kingdom of Bijapur was included in the Moghal Empire.

Conquest of Golconda—1687 :

Abdulla Qutb Shah was the Sultan of Golconda. In 1656 he had accepted the supremacy of the Moghals. After his death Abul Hasan became the Sultan. He was a relative of the previous Sultan. He was a worthless man. He lived a life of luxury. He encouraged the Hindus. He promised to help the Sultan of Bijapur and Shambhaji.

Aurangzeb did not like all these things. He clearly saw that all these things were against his own interests. Moreover, Golconda was a rich state. It had many diamond and iron mines. It had a very good trade with foreign countries. Its ports were in a flourishing condition. Naturally enough Aurangzeb wanted to annex such a state to his Empire.

In, 1687 he besieged Golconda. He said that Abul Hasan had not paid the tribute. But he found that the fort was impregnable. An epidemic broke out. Moghal soldiers died in a very large number. At this critical time Aurangzeb used his cunningness. He bribed some officers of Golconda. They opened the gates of the fort. But even then

the soldiers of Golconda fought very bravely. Among them the bravest was a nobleman named Abul Razzaq. His bravery dezzled Aurangzeb. He killed a number of Moghal soldiers. But at last he was captured.

The Sultan then surrendered. He was made prisoner and sent to Dhulatabad. Wealth costing seven crores of rupees fell into the hands of Aurangzeb. Golconda was annexed to the Moghal Empire.

Results of the Conquests :

Aurangzeb's Deccan policy was a great political blunder. It was based on fanaticism and vain ambition. By destroying Bijapur and Golconda, he caused a great confusion in his Empire. Had he been friendly to them, he would have been able to check the rise of the Marathas.

Napoleon used to say : "It was the Spanish ulcer which ruined me." The same thing may be said about the conquest of the Deccan by Aurangzeb. It proved to be the grave of Aurangzeb's reputation as well as of his body. He lost his reputation in the Deccan. He died in the Deccan.

V. A. Smith says : "The historians agree in pointing out the impolicy of the destruction of the Sultanate, which annihilated the only Mohammedan government in the South, let loose a swarm of discharged soldiers to plunder the country and freed the Maratha chief from any fear of local rivalry."

R. C. Mazumdar says : "The endless war in the Deccan exhausted the treasury, the Government turned bankrupt, the soldiers starving from arrears of pay mutinied."

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45. GENERAL QUESTIONS ON MOGHAL INDIA

Q. 158. Give a short account of the organisation of government under the Moghals.

Ans. Please see the question of the organization of government under Akbar. Its answer will be the same as of that question.

Q 159. Discuss the causes of the downfall of the Moghal Empire. How far do you hold Aurangzeb responsible for it ?

Ans. Introduction.

The Moghal Empire reached its highest pitch of glory in the time of Aurangzeb. But then it began to decay. Within a few years

after the death of Aurangzeb the Empire became extinct. The causes of this decay are not far to seek. They are given below :

Main Poins

1. Introduction.
2. Defects of Personal Despotimes.
3. Absence of Definite Law of Succession.
4. Decline of the Nobility.
5. Degeneration of the Army.
6. Vastness of Empire.
7. Aurangzeb's Religious Policy.
8. Deccan Wars.
9. Weakness of the later Moghals.
10. Rise of the Marathas.
11. Irani and Durrani Invassions.

1. Defects of Persenal Despotism :

The government of the Moghals was based on personal despotism. Hence it did not get the support of the people. Its success depended on the character of the king who ruled. From Babur to Aurangzeb all the kings were able and competent. But the later Moghals did not possess these qualities. They were drunkards and debauchees. They enjoyed themselves in the *Harams*. They did not devote their time and energy to the work of the State. The affairs of the government were left in the hands of Ministers. As a result of this rivalries began between them. This led to intrigues and corruptions. They in their turn produced chaos in administration. This made the foundation of the Empire weak.

Absence of a Definite Law of Succession :

There was no definite law of succession among the Moghals. Hence, when a king died there was a lot of bloodshed for capturing the throne. This happened almost after every reign. The struggle for the throne produced a very demoralising effect on the government. It was not allowed to remain stable.

Decline of the Nobility :

During the times of the Moghals, the nobles lived a life of ease and luxury. This made them corrupt and licentious. As a result of this they degenerated. They forgot the habits of soldiers. They became afraid of fighting.

In the early days of the Empire it was not so. All the nobles gave strong proofs of being good soldiers. They remained head and shoulders above others in war and peace. Abdur Rahim, Mahabat Khan, Sadullah and Mirjumla were pillars of strength to the State. But much noble became men of the past during the later Moghals. The nobles under the successors of Aurangzeb became greedy, selfish, luxurious and even treacherous.

Moreover, the nobles became divided into many rival groups. The chief among them were the Iranis, the Turanis and the Hindustanis. These groups looked to their own interests. They did not

care for the welfare of the State. Thus, when Nadir Shah invaded India, Saadat Khan deserted his master. He joined the invader. The reason was that in preference to him a Turani had been promoted. He could not get this chance because he was a Irani.

Degeneration of the Army :

Another important cause of the fall of the Moghal Empire was the degeneration of the Army. During the reign of Shah Jahan the inefficiency of the Army was proved at the time of the invasion of Qandahar. The same thing was also seen when Aurangzeb launched his attacks on the Marathas.

Irvine says : "In short excepting want of personal courage, every fault in the list of military vices may be attributed to the degenerated Moghals—indiscipline, want of cohesion luxurious habits, inactivity, bad commissariat and cumbrous equipment." No great victories could he expected from such an army.

Vastness of the Empire :

The Moghal Empire had become very vast. It had become so unwieldy that it was not possible to govern it from one centre. It was all the more impossible because in those days there were no good means of transport and communication. The distant provinces could not be well supervised. Hence, their administration became bad. The European travellers who came to India are unanimous about this thing. The later Moghals were weak and degenerated rulers. They failed to keep the outlying provinces under their control. As a result of this, degeneration was necessary.

Aurangzeb's Religious Policy :

Aurangzeb's religious policy was also responsible for the downfall of the Moghal Empire. His religious bigotry, ill-treatment of Hindus, wholesale destruction of temples and imposition of *Jaziya* turned the Hindus and the Rajputs against him. The latter were the strongest supports of the Moghal Empire. But now they became its bitterest foes. They fought constantly against Aurangzeb. The same thing was done by the Sikhs, Jats and Marathas. Aurangzeb's constant warfare against them weakened the resources of the Empire. It began to topple.

Deccan Wars :

Aurangzeb committed another blunder by fighting in the Deccan for about a quarter of a century. His wars against the Marathas and Sultans of Bijapur and Golconda ruined his finances. The wars compelled him to remain away from one capital. This went against the interests of the State. He could not supervise its details personally. Consequently, corruption and inefficiency set in.

Weakness of the Later Moghals :

The successors of Aurangzeb were very incompetent. Not even one of them had the abilities of his forefathers. They passed their

time in the company of singing and dancing girls. Under such conditions the court became a hot-bed of intrigues. The nobles of the Court began to hatch plans to have the maximum profits and greatest influence. This led to mutual jealousy among them. Consequently, the degeneratoin of the Empire became definite.

Rise of the Marathas :

The growing weakness of the Moghal Empire encouraged Shivaji to conquer Moghal territories. He became stronger day by day. His long-drawn out battle against Aurangzeb proved ruinous to the Empire. The Moghal treasury was exhausted. This helped the successors of Shivaji to reach the very gates of Delhi.

The Irani and Durrani Invasions :

While the Marathas attacked the Moghal Empire from the south, Irani and Durrani invasions began from the north. The invasions of Nadir Shah and Ahmad Shah gave a death-blow to the Empire that was founded by Babur and extended by Akbar.

Q. 160. Describe the social condition during the Moghal reign.

Ans. The Hindu Society.

The Hindu society was divided into many castes and sub-castes. European travellers have written about Brahmines, Banias and Rajputs. There were also Sikhs, Jats and Khattris.

Main Points

1. The Hindu and Muslim Society.
2. Foreign Nationals.
3. The Upper Class, Middle Class and Lower Class.
4. Condition of Women.
5. Slavery.
6. Conclusion.

The Muslim Society :

The Muslim society was divided into three groups. These were of Shias from Persia, Indian Muslims and Sunnis. Shias were poets, lawyers, and physicians. Indian Muslims, worked in subordinate offices. The sunnis formed the ruling class and nobles.

The Muslims living on the coasts were of mixed races. Among them were Navayats of Western India, Moplahs of Malabar and Labbais of Eastern India. Almost all of them were traders. and businessmen.

Foreign Nationals :

During the Moghal rule India was a rich and prosperous country. So many people from foreign countries were attracted. They came to this country and began to live here. Among such people were Armenians, Jews, Parsis, Portuguese, English, Dutch, French and Danes. They were generally traders. Some of them were in the service of the Moghal Emperors.

The Upper Class :

The upper class comprised of nobles and rich men. They lived in great luxury. They enjoyed many privileges. They were addicted to wine and women. They kept large *Harams*. They kept many mistresses and dancing girls. They ate rich food and wore costly dress. For them delicious fruits were brought from Bokhara and Samarkand. Meat was a common article of food.

The nobles spent money with an open hand. They competed with one another in leading an extravagant life. The son could not inherit anything from his father. He had to make a new start in his life. Hence, the nobles never cared to save money. This made them extravagant.

The Middle Class :

Under the Moghals there was no middle class as such. The merchants and servants of the state lived a simple life. They tried to keep their wealth concealed

The Lower Class :

The lot of the lower class was very hard. They got little to eat. They had few clothes to cover their bodies. Bhey did not use shues, and woolen clothes." As there was no scarcity of food, their life was generally happy. But many of them did not get more than one meal a day.

Their houses were made of mud. The Hindus and Muslims observed many of the festivals which they celebrate now-a-days. Child marriage and polygamy were popular.

"The condition of workmen was not at all happy. They could be seized by force and made to work in the house of a noble or officer who paid them what they liked."

The Condition of Women :

The women did not enjoy a high place in society. In fact, they were not thought honourable. It was said that they were the servants of their husband's passion or the toys of their idle hours. However, the Holy Quran ordained the Muslims to safeguard the honour of their women.

Slavery :

The system of slavery was prevalent. Men were made slaves by hunting, kidnapping and impost. Prisoners of war were sold as slaves. But this practice was stopped after the prohibition of Akbar.

Conclusion :

"Slavery still existed, and eunuchs were freely made and sold. The standard of public morality was not high, and the lesser officials accepted bribes without shame or scruple. The masses were free from the vices. The Hindus were lifted up by new moral and religious

fervour, while the Mohammedans gathered at the tombs of saints and offered worship."

Q. 161. Describe the economic condition of the people under the Moghals.

Ans. The Standard of Life :

In terms of real goods the standard of life was much higher under the Moghals than what it is now. Food was in abundance. Prices were very low. Weight, measure, coinage and currency had been standardized.

Main Points

1. Standard of Life.
2. Life of the Common Man.
3. Famines, Industries and Arts and Crafts.
4. Trade and Commerce.
5. Economic Prosperity.
6. Conclusion.

Abul Fazl gives a long list of articles and their prices. This list shows that one rupee could purchase about fifteen times more than what it can purchase now.

The Life of the Common Man :

The life of the common man was happy. He got more to eat and drink than what he gets now. Agriculture trade and commerce were in a flourishing state. People believed in charity and corporate life. All these things made the life of the common man happier.

Famines :

From time to time there were famines. They caused very great hardship. There were difficulties of transport and communication. Hence, immediate relief was not possible. In the reigns of Akbar and Shah Jahan there were many famines. They were good and kind kings. So they helped the people as much as they could.

Industries :

There were many industries in the Moghal India. The main industry was agriculture. Other industries were minerals, salt, opium, sugar and wine. The cultivators were given financial help by the State at the time of need. Their crops were not destroyed by marching armies.

Arts and Crafts :

Many arts and crafts were in a flourishing state. It was mainly due to the patronage of the Moghal Emperors and nobles. State patronage was given to cotton and silk industries, works of art, vessels of bronze and copper, articles of wood and many other things.

The State had set up many *Karkhanas*. Cotton cloth made at Agra, Benaras, Malwa, Gujerat and Deccan was very famous. The muslin of Dacca and silk cloth of Benaras were in great demand. They were sent to Europe.

Trade and Commerce :

Trade and commerce received great encouragement from the Moghal Emperors. The volume of trade was not much but it was profitable. India had trade relations with many countries of Asia and Europe. Textiles, indigo pepper and opium were exported. Horses, wines, scents, slaves, bullions and silk were imported. Surat, Satgaon, Cambay, Malabar and Coromandel coast were important centres of inland and foreign trade.

Economic Prosperity :

The economic prosperity reached its highest water-mark in the time of Shah Jahan. This thing has been confirmed by foreign travellers and contemporary historians. But during the time of Aurangzeb the economic prosperity fell on evil days. His constant wars, large armies, destruction of crops and ruin of temples disturbed the peace of the country. He stopped giving financial help to arts and crafts. Consequently, all the trade and commerce began to decline.

Conclusion :

Sir J. N. Sarkar says : "Thus ensued a great economic impoverishment of India, not only a decrease of the national stock, but also a rapid lowering of mechanical skill and standard of civilization, a disappearance of art and culture over wide tracts of the country."

Q. 162. Give an account of the achievements of the Moghals in the fields of architecture and arts.

Ans. Introduction :

The Moghals have left many rich legacies. The most important among them is architecture. The Moghal Emperors were great builders. They built many buildings in different parts of the country. All of them are fine, grand and magnificent. They are not of one style.

Architecture :

Babur :—Babur made many good buildings in Agra, Sikri, Biyana, Gwalior, Koil and Dholpur. He called expert architects from Constantinople. Though his rule was short, yet he paid much attention to the construction of buildings. He spent much money on them. Of all the buildings constructed by Babur only the Mosque at Panipat and Jam-i-Masjid at Sarubhol are seen today.

Humayun :—Humayun's reign was full of many difficulties. Even then he built a mosque at Fathabad. It was covered with enamelled tiles in the Persian style.

Akbar :—Akbar was a great architect. The buildings he constructed are Humayun's Tomb, Jahangiri Mahal, Fatehpur Sikri, Agra Fort and Tomb at Sikandara. All these buildings even now attract a large number of visitors. They show a happy mixture of Hindu and Muslim styles. *Abul Fazl* says : "Akbar planned splendid edifices and dressed the works of his mind and heart in the garment of stone and clay."

Jahangir :—He did not love architecture like his father. But town of his buildings still attract admiration. The first is the Akbar's tomb at Sikandara which was completed by Jahangir. The second is the Itimad ud daulah. It was built by Nur Jahan. It is tomb of her father.

Main Points

1. Introduction.
2. Architecture.
   (a) Humayun, Jahangir.
   (b) Shah Jahan and Aurangzeb.
3. Arts and Painting :
   (a) Babur and Humayun.
   (b) Akbar.
   (c) Jahangir.
   (d) Other Moghal Rulers.
4. Music :
   (a) Babur, Humayun.
   (b) Akbar.
   (c) Jahangir, Shah Jahan.
   (d) Aurangzeb.

Shah Jahan :—Shah Jahan was the "Prince of Builders". He built many beautiful and magnificent buildings. Some of them are the Jam-i-Masjid, Moti Masjid, Taj Mahal, Diwan-i-AmandDiwan-i-Khas. Among these the most beautiful is the Taj. It was built under the supervision of Ustad Isa. It is considered to be the finest monument in the world.

Aurangzeb :—He had no taste, time, will and money for constructing buildings. He made one mosque at Delhi for his personal use. Another mosque he built at Benaras by destroying the temple of Vishwanath.

Arts :

Under 'Arts' we will take up painting, music and some other arts.

Painting :

The Moghals imported the art of painting from Persia. It mixed up with the Indian school of painting. Thus, Moghal painting was the joint product of Persian and Hindu ideas.

Babur and Humayun :—Babur loved art and beauty. His son Humayun took a very keen interest in painting even when he was driven out of India and wandered in exile. When he came back to this country, he brought two great painters with him from Peria.

Akbar :—He was a lover of painting from his very boyhood. He was instructed in painting by the two masters brought by Humayun. When Akbar became king, he gave great encouragement to the art of painting. Painters of all countries lived at Court.

Abul Fazl has very highly praised, Akbar's taste and patronage of painting. He has also praised the Hindu painters. He has said : "Few indeed in the whole are world found equal to them." There were two hundred painters at the Court of Akbar. One hundred of them were perfect masters of their art. The other one hundred were

less important. The famous artists of the Court of Akbar were Abdus Samad, Mir Sayyad Ali, Farrukh Beg, Basawan, Daswan, Tara Chand, Jagannath and Sanwal Das.

Jahangir :—Jahangir was a very great lover of painting. Under his patronage this art made a remarkable progress. Roe has very highly praised the artistic abilities of Jahangir. Jahangir himself has given a proof of his skill in this art in his Memories. He has written about many great Hindus and Muslim painters in it. The most famous painter of his court was Aga Riza. He had given him the title of *Nadir-uz. zaman*.

Jahangir was the last Moghal Emperor who patronized paining. "With his passing, the soul of Moghal painting also departed, its outward form remained for a time; in gold and lavish vestment it lived on under other kings, but its real spirit died with Jahangir.

Other Moghal Rulers :—Shah Jahan was a lover of architecture. Hence he did not partronize painting. Aurangzeb had no liking for it. But it did not disappear during his reign.

Music :

The fine art of music was revived by the Moghals. It recieved their patronage and flourished well.

Babur :—Babur loved music. He was a good poet. He composed many beautiful songs.

Humayun :—Like his father, Humayun was also a lover of music. He continued to enjoy it even in his exile and military campaigns.

Akbar :—During the reign of Akbar, music reached the height of its glory. There were many musicians at his court. Among them were Hindus, Muslims, Iranis, Turanis and Kashmir's. Both men and women were among them. Tansen was the greatest singer of his time. Even today he is considered the father of Indian music.

During the reign of Akbar music made an all-round progress. Many new *rags* and *raginis* were introduced. Many new musical instruments were made. Many works on music were made known to the people. Some Sanskrit books of music were translated into Persian.

Jahangir and Shah Jahan :—They patronized music. It remained popular during their rules. Many poets lived at their courts. Sur Das and Tulsi Das lived at the court of Shah Jahan. He himself wrote and sang songs.

Aurangzeb :—Aurangzeb bated music. He hanned it. It was, in fact, buried deep down in the earth.

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46. SHIVAJI

Q. 163. Give a brief account of Shivaji's career.

Ans. Shivaji's Early Career :

Shivaji was born in 1627. He was the son of Shahji Bhonsala.

His mother's name was Jija Bai. She was a very pious and religious lady. Is was she who formed the character of Shivaji. Dadaji Khandadev was his tutor. He taught Shivaji riding, hunting and fighting. Ram Das was the Guru of Shivaji.

Main Points

1. Shivaji's Early Career.
2. Shivaji's Rise to Power.
3. Afzal Khan and Shaista Khan.
4. Sack of Surat.
5. Jai Singh and Treaty of Purandhar.
6. Shivaji's Visit to Agra.
7. Shivaji's Coronation.
8. His Last Years.
9. His Death.

Shivaji's Rise to Power :

Shivaji trained the Mawalis. With their help he captured the fort of Toran. It belonged to the Sultan of Bijapur. He conquered many other forts also. His authority became supreme around Poona. He then found a cause to quarrel with the Sultan of Bijapur. His father was in the service of the Sultan. He imprisoned Suahji. Shivaji wanted so get him released. So he intrigued with Shah Jahan. This made the Sultan afraid. He made Shahji free.

Afzal Khan :

Shivaji began to make a rapid progress. The Sultan of Bijapur wanted to check it. So he sent Afzal Khan against him. The Khan went with a large army to Partabgarh. There he met Shivaji. When they were embracing each other, Shivaji killed Afzal Khan with his tiger's claw. The Maratha soldiers attacked the Muslims. They got much booty. The Sultan recognized Shivaji as the ruler of the territories taken by him.

Shaista Khan :

Shivajl now began his raids on the Moghal Empire. This displeased Aurangzeb. He sent Saista Khan against Shivaji. Shaista Kha was the Viceroy of Deccan. As it was rainy season, Shaista Khan wer to Poona. Shivaji went there with some of his followers. He entere the city. At night he attacked the Moghal army. Shaista Khan ra away to save his life. But he lost his fingers and his son.

Sack of Surat :

In 1664 Shivaji attacked Surat. He had only 4,000 soldiers wit him. He sacked the city. He got much gold, silver and jewellery. It cost many crores of rupees.

Jai Singh and the Treaty of Purandhar :

Aurangzeb now sent Jai Singh and Prince Muazzam to punis Shivaji Diler Khan was also sent, with them. They gave a lot o trouble to Shivaji. This compelled him within five months to sue fo peace. He agreed to the *Treaty of Purandhar* (1665). The terms of th Treaty were as follows:

1. Shivaji kept only 12 forts for himself. H gave 23 to the Moghal Emperor.

2. He agreed to pay to Aurangzeb an indemnity of 40 lacs of huns.

3. He was recognised as the master of Konkan and Balaghat.

4. His eldest son Sambhaji was made a Mansabdar of 5,000.

5. He promised to help the Moghal Emperor in his wars against the Sultans of the Deccan.

6. He was allowed to collect *Chouth* in some districts of the kingdom of Bijapur.

Shivaji's Visit to Agra :

Shivaji agreed to go to the court of Aurangzeb at Agra. He went there with his son, Sambhaji. He had hoped that he would be treated honourably. But there he was told to stand among inferior officers. Soon after that he was imprisoned. His son was with him. He induced Aurangzeb to set him free. But it was in vain. Thereupon Shivaji pretended to be ill. He was allowed to send two baskets of sweet-meats for distribution among Brahmins. After a few days he found that the guards had become slack. So one day he and Sambhaji escaped in two baskets. They put on the dress of Hindu saints. They went to Mathura. Sambhaji stayed there with a faithful Brahmin. Shivaji feared his arrest. So he went to his country via Bengal, Orrisa and Gondwana.

Shivaji's Coronation :

Aurangzeb came to know of Shivaji's escape. So he sent Raja Jaswant Singh and Prince Muazzam against him. By this time Shivaji had organized his kingdom. Fortune helped him. Raja Jaswant Singh was his friend. Muazzam was weak and lazy. Aurangzeb was busy in fighting against the Yusufzais.

Jaswant Singh and Muazzam requested Aurangzeb that Shivaji should be given the title of 'Raja'. Aurangzeb did so. This made the position of Shivaji strong. He attacked the Moghal territories. He occupied the forts of Nondara, Purandhar and Nander. In 1675 he declared himself king. His coronation took place at Raigarh.

His Last Years :

Shivaji as a king could rule only for six years. During this period he conquered Vellore and Jinji. He extended his kingdem. The Sultans of Bijapur and Golkonda became his friends.

His Death :

In 1680 Shivaji became ill. He died after seven days. He did not die a happy man. His sons Sambhaji and Raja Ram wanted the throne. So they were quarrelling.

Q. 164. Describe the civil and military organisation of the Maratha kingdom under Shivaji.

Or

Q. 165. "Shivaji was a great administrator." Explain.

Or

Q. 166. Describe Shivaji's Civil and Revenue reforms.

Ans. Introduction :

Shivaji had constructive genius. So he organized a good civil, and military government. He had developed sound principles of administration even before his coronation.

"Shivaji was a Great general and Statesman who fully understood the need of the times. The institutions which he established were an improvement on the existing order and were well-adopted to promote the well-being of his subjects and to protect them from agressions of his Muslim contemporaries."

Main Points

1. Introduction.
2. Civil Administration.
3. Divisions of Kingdom.
4. Revenue System.
5. Sources of Revenue.
6. Administration of Justice.
7. Military Organisation.
8. Organisation of the Army.
9. Shivaji's Army Forts.
10. Concluding Remarks.

Civil Administration :

Shivaji was a supreme head of the state He was aided by a Council of eight ministers. It was called the *Ashta-Pradhan*. These ministers were in charge of different departments. Chief among them was the *Peshwa* or Prime Minister. These ministers were as follows :

1. Peshwa :–He was the Chief or Prime Minister. He was in-charge of the general administration of the State.

2. Senapati :—He was next in importance to the Peshwa. He was the Minister of War and the Commander-in-Chief of the forces.

3. Amatya :—His position in the Council was third. He was the Finance Minister. He exercised control over the income and expenditure of the State.

4. Sachiva :—He was next in importance to the Amatya. He was the personal secretary of the King. He supervised the correspondence and kept the seal.

5. Mantri :—He was the fifth Minister of the Council. He was the Home Minister. He was in-charge of internal politics.

6. Sumant :—He was the minister of foreign affairs.

7. Nyayadhish :—He was the Lord Chief Justice of the State.

8. Pandit Rao :—He was also called *Dhanadhyaksha*. He was in-charge of Religious Affairs and Ceremonies. He also supervised cultural charities and grants.

Divisions of Kingdom :

The whole kingdom was divided into fourteen *Prants* or Districts.

There were many villages in each *Prant*. In each *Prant* there were many forts. The highest officer of the *Prant* was *Mamlatdar*. He decided all criminal cases. The civil cases were decided by village *Panchayats*. *Mamlatdar* was also responsible for collecting the revenue. He was helped by an assistant, called *Kamvisdar*.

Shivaji abolished the system of giving *Jagirs*. No office in the State was hereditary. All the Ministers were military commanders. Only Pandit Rao was exempted from this service.

Revenue System :

Shivaji organised a very efficient revenue system. He abolished the farming system. In the place of *Patels* and *Kulkarnis* he appointed new officers. They collected the revenue. All the officers were paid in cash. Land revenue was fixed. At first it was 30%. Later on it was raised to 40%. But then all the other cases were abolished. The cultivators had to give *kabuliyats*.

Kennedy says that the revenue was not much. The cultivators did not feel it to be burden. Shivaji encouraged agriculture. He helped them when there were famines. He looked to their interests. Their crops could not be destroyed by armies on their march. The officers and soldiers who did so were severely punished.

Sources of Revenue :

There were many sources of revenue. These were as follows :—

1. **Chauth** :--It was paid by the state which wanted the protection of Shivaji. It was one fourth of the revenue.

2. **Sardeshmukhi** :—It was an extra tax. It was one-tenth of the revenue.

3. **Land Revenue** :—It was charged from the cultivators.

4. **Mohatarfa and Jakat** :—These were custom duties.

5. **Other Taxes** :—Among the other taxes were House Tax, Tax on Marriage and Remarriage of Widows, Tax on Sheep and Buffaloes, Tax on Melon Cultivation etc.

Administration of Justice :

Shivaji re-introduced the ancient system of administration of justice. All civil cases were decided by *Village Panchayats*. Criminal cases were heard by the *Patel*. He was just like a modern Tehshildar. Appeals could be made to the *Nyayadhish*. The highest court of appeal was *Hazir Majlis*. It disappeared after the death of Shivaji.

Military Organization :

Shivaji's Military organization was very efficient. He was a born general and captain of war. So he organized his army with a very great success. He adopted a system of warfare which was most suited to the racial character of his soldiers and the nature of the country. He selected the most suitable weapons. He created a praiseworthy military machine. He used it with wonderful success.

Organisation of the Army :

The whole army was under the command of the *Senapati* or the Commander-in-Chief. The branches of the army were as follows :—

1. **Infantry** :—The infantry was divided into regiments, brigades and divisions. The lowest officer of the infantry was *Naik* or Corporal. Over five *Naiks* was a *Havildar* or Sergeant. Over three *Havildars* was a *Jamadar*. Over ten *Jamadars* was a *Hazari*. Over seven *Hazaris* was a *Sarnobat*.

2. **Cavalry** :—The Cavalry was divided into *Bargirs* and *Shiladars*. The former were given horses and weapons by the State. The latter had to arrange for their own horses and arms. The officers of the Cavalry were *Havildar, Jamadar, Hazari, Panchhazari and Sarnobat*. All the soldiers and officers of the Cavalry were Marathas.

3. **Artillery** :—It was under the charge of foreigners. Among them the Portuguese were the most important.

4. **Navy** :—Its duty was to check the power of the Siddi or Abyssinian pirate chiefs on Janjira.

Shivaji's Army :

Shivaji had a very large regular army. It consisted of 45,000 regular Cavalry, 60,000 mercenary soldiers and 1,00,000 Infantry.

Forts :

Forts occupied a very important place. There were 280 forts in the whole kingdom. Much money was spent on their maintenance. Each fort was under the charge of a Havildar. The nearly area of the fort was supervised by him. Writing about the importance of forts *Rawbinson* says : "The people were taught to regard the fort as their mother and indeed it was thither that the inhabitants of the surrounding villages resorted in time of invasions."

Concluding Remarks :

Both Hindus and Muslims were recruited to the army. Shivaji took a very great care of the soldiers. He looked to their needs. He treated them affectionately. He gave maintenance to the widows and children of soldiers who were killed in wars.

The discipline of the army was rigid. No woman could go with it. Slave girls and dancing girls were not allowed. Soldiers could not damage the crops. They could not plunder and oppress the people and cultivators. If they plundered anything, they had to deposit it in the State Treasury. Before recruitment every soldier had to give security of good behaviour. The soldiers who did brave acts were rewarded.

Q. 167. Why is Shivaji considered a great Indian King ? Give reasons.

Or

Q. 168. Sketch the character of Shivaji, giving the place he occupies in the history of India.

Or

Q. 169. Describe Shivaji's character, work and achievements and his place in history.

Or

Q. 170. "Shivaji was a great nation-builder." Explain.

Ans. Introduction.

Main Points

1. Introduction.
2. As an Organizer.
3. As a Diplomat.
4. As a Conqueror.
5. As a Ruler.
6. Shivaji's Place in History.

Sir J. N. Sarkar says : "Shivaji was the last great constructive genius and nation-builder that the Hindu race has produced. He was the first to challenge Bijapur and Delhi and thus teach his countrymen that it was possible for them to be independent leaders in war. Then, he founded a state and taught his people that they were capable of administering a kingdom in all its departments. He has proved by his example that the Hindu can build a nation, found a state, defeat enemies, they can conduct their own defences, they can protect and promote literature and arts, commerce and industry ; they can maintain navies and ocean trading fleets of their own, and conduct naval battles on equal terms with foreigners. He taught the modern Hindu to ri e to the full stature of their growth."

As an Organizer :

Shivaja was a very great organizer. He was a great military genius. His plans were wonderful. He executed them very wisely. He was always patient and deliberate. Aurangzeb called him "a great captain". He said : "My armies have been employed against him for 19 years and nevertheless his state has always been increasing."

Shivaji was a very religious man. Under the influence of Guru Ram Dass he had become very simple in his habits. His successes never made him proud and vain. His private life was faultless. He was not a bigot. *Khafi Khan* says : "He made it a rule that wherever his followers went plundering, they should do no harm to the mosques, the book of God or the women of anyone. Whenever a copy of the sacred Koran came into his hands, he treated it with respect and handed it over to some of his Muslim followers. When Hindu or Mussalman women were taken prisoners by his men and they had no friends to protect ihem, he watched over them until their relations came with a suitable reason to buy their liberty."

As a Diplomat :

Shivaji was an extraordinary diplomat. Some historians say that he was mean and deceitful. Certainly he was so at times. But he had to do so in self-defence. He could not resort to open force. This was impossible under the conditions in which he lived and ruled. Had he used open force, he would not have been successful against the great Moghal Aurangzeb. He was cunning and practised dissimulation Shivaji had to be the same.

As a Conqueror :

Shivaji was a great conqueror. He conquered the fort of Torna when he was only 19 years old. By and by he increased his dominions. He made them vast. "From the son of a petty *Jagirdar* in a Muslim State, he rose to the position of a powerful king, who struck terror into the hearts of his opponents and founded an independent Hindu State in the teeth of the Muslim opposition. Every raid brought fresh renown, and every conquest extended the boundaries of his small kingdom which became an eye-sore not only to the Sultanate of Bijapur but also to the mighty Moghal Empire."

As a Ruler :

Shivaji was a very great ruler. He established peace and order in his whole kingdom. He was just to all. He did not allow privileges to any. *R. C. Majumdar* says : "Shivaji was not merely a daring soldier and a successful military conqueror, but also an enlightened ruler of the people."

Grant Duff says of Shivaji, "nnder him the administration was conductive to the welfare and happiness of the people."

Shivaji's Place in History :

Shivaji has a very high place in the history of India. He stands head and shoulders above other rulers of the 17th century. His greatness is due to his character ; achievements and practical ability. *Sir J. N. Sharkar* says : "Before his rise the Maratha race was scattered like atoms through many Deccan kingdoms. He welded them into a mighty nation. He achieved this in the teeth of the opposition of four mighty powers like the Moghal Empire, Bijapur, the Portuguese and the Abyssinians of Janjira. His greatest gift to posterity is that he infused new life into the Maratha race. As a patriot, as a general, and as a statesman. Shivaji stands very high among his contemporaries, and in the history of India ; and in the history of the world, there are really not many, who can be placed in the same position with him."

Kincaid praises Shivaji in these words : "But a great organizer and military genius that Shivaji was, it is in far-seeing statesmanship that he stands supreme. In all history there is no such example of modesty

n the face of continued success. The insolent and overweening vanity which has proved the ruin of so many commanders, both in ancient and modern times, found no place in Shivaji's admirable balanced ind. He won victory after victory against Bijapur and the Moghals et his head was never turned. He realized always that he had yet to eet the full power of his countrymen. That he might do so, he sou-ht to win the friendship of Aurangzeb. When that proved impossible resolved to secure a place of shelther against the coming peril, ich he clearly foresaw. At last there came a time when his genius re fruit."

Jaffar says : "Whatever his short-comings, it is impossible to cha-'enge his greatness. He was indeed the last constructive genius that indu India has produced."

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